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THE BIBLE AND MISSIONS.

CHAPTER 5—THE BIBLE'S INFLUENCE ON CIVILIZATION.

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THE Bible teaches that God deals with nations. He has a message for them as well as for individuals. In the Old Testament the prophets pronounce blessing or doom upon nations. Israel, in particular, the special object of God's love is spoken of or appealed to, as a personality. Egypt, Babylon, Assyria, Samaria, and others are addressed in the same manner.

The Civil War and the late World War give abundant evidence that the sins of nations receive punishment. On the other hand we have God's word for it that nations are blessed by Him. "Blessed is that nation whose God is the Lord."

Our author gives a very striking and interesting illustration of a Bible prophecy against a nation, which was literally fulfilled.

"A colonel in the Turkish army once asked Dr. Cyrus Hamlin, in Constantinople for a proof that the Bible is the word of God. Dr. Hamlin did not immediately answer, but learning that the colonel was a traveled man, he said to him:

'Have you ever been in Babylon?'

'Yes,' replied the colonel, 'and I will tell you a curious incident. The ruins of Babylon abound in game; and once, engaging a sheikh with his followers, I arrived among the ruins for a week's shooting. At sundown the Arabs, to my amazement, began to strike their tents. I went to the sheikh and protested most strongly. I was paying him handsomely, but now I offered to double the amount, but nothing I could say had any effect.'

'It is not safe,' said the sheikh, 'no mortal flesh dare stay here after sunset. Ghosts and ghouls come out of the holes and caverns after dark, and whomsoever they capture becomes one of themselves. No Arab has ever seen the sun go down on Babylon.'

Dr. Hamlin took out his Bible and read from the thirteenth of Isaiah: 'And Babylon the glory of kingdoms, the beauty of the Chaldeans pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, * * * but wild beasts of the desert shall lie there, * * *

and wolves shall cry in their castles, and jackals in the pleasant places.' Isaiah 13:19.

'That is history you have been reading,' said the Turk.

'No,' said Dr. Hamlin, 'it is prophecy. Those words were written when Babylon was in all her glory; and you know what Babylon is today'."

THE BIBLE'S INFLUENCE ON CHRISTIAN NATIONS.

We call our nation a Christian nation, even though we realize that it is not in reality Christian. There is no nation that can claim to be really Christian. On the other hand we know that all that is pure and ennobling and uplifting; all that is just and right in our national life has its foundation in the Word of God. We call those lands Christian where Christianity is the dominant religion.

The laws of civilized lands rest upon the teaching of the Bible. When King Alfred the Great compiled the Saxon laws he put the ten commandments first, as the basal law for his people.

English law of today shows its Biblical foundation. In the days when these laws were being formulated, there were many ministers in the law-making body. "In the reign of Henry VIII, one hundred and twenty-six chancellors and all the masters of the rolls during the first twenty-six years were clergymen. The moral principles of Christianity as elaborated during many centuries were thus transmuted daily into law."

The first laws made in our own land were made by men who believed and reverenced the Bible. The Puritans and Pilgrims and Quakers and Covenanters and Hugenots came to this land for the very purpose of establishing homes where there would be freedom to worship God. The principles which they incorporated in early laws have been given to the whole nation. We can think down through the years and note the laws that have been made from time to time for the betterment of mankind for the help and defense of women and children. All laws for the suppression of child labor, for the pensioning of widows, for the suppression of crime, for the abolishing of the liquor traffic are the result of Gospel teaching and they have been enacted because the Christian conscience has demanded them.

The testimony of great men through the centuries is, that this Bible of ours is above every other book. Lincoln said, "In regard to this great book, I have only this to say that it is the best book which God has given to man."

Gladstone said, "I have known ninety-five great men of the world in my time, and eighty-seven were followers of the Bible."

Webster said, "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our children forget its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

McKinley said, "The more profoundly we study this wonderful book, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation."

Dickens said, "The Bible is the best book that ever was or ever will be known to the world. It teaches the best lessons by which any human creature can possibly be guided."

These testimonies could be multiplied a hundred fold. As a nation we need to

give greater heed to this Book. Horace Greely truly said, "It is impossible mentally or socially, to enslave a Bible-reading people. The principles of the Bible are the ground-work of human freedom."

The Bible has influenced the music of the world. The greatest music of all

"This is our most active and successful colporteur in Uruguay for over six years now, Antonio Fidalgo."
Am. Bible Society Record.

times has been produced in Christian lands. In Oriental countries the music is largely in the minor key, sorrowful, weird, hopeless, while the music of Western lands is largely in the major key, joyous, hopeful, triumphant.

The great songs of the church with their splendid melodies and harmonies breathe forth the joy and triumph of Christianity. When we think of the masterpieces our minds turn immediately to the great oratorios—The Creation and The Messiah.

We see the influence of the Bible upon art. The paintings that are best known are representations of Bible scenes. Among the collections of the old masters, the pictures that are most prized and most renowned are those which depict great events in God's Word. Christ in the Temple, The Last Supper, Christ Before Pilate, The Triumphal Entry, are some of the many that come to mind.

Our text-book calls attention to the influence of the Bible through church ordinances and festivals. The Sabbath especially is mentioned. Every Sabbath day this Book of books is read and some portion of it discussed in 400,000 sermons in the churches of the United States. In every city and village and hamlet, in the country church and the district school-house, children, youth and parents gather to study a portion of the Word in the Sabbath Schools.

We lament the fact that great multitudes, who are professed Christians are indifferent to these services, and other greater multitudes never attend at all. But we rejoice that many millions are true, sincere, devoted lovers of the Word of God.

The recurring Sabbath has a mighty influence in the life of our nation. The ringing church bells are a constant Gospel call. Dr. McAfee, in "The Greatest English Classic," says: "Every period of English-speaking history assures us that our moral power increases or weakens with the rise or fall of Sabbath reverence." If this is true as we believe it is, our own nation is in peril today. There is no Christian who can be indif-

ferent to the present day disregard for the Sabbath. Visiting and pleasure rides take many church people away from their church services. Picture shows, theaters and other places of amusement lure the young away from Christian homes. We need to stress again and again the teachings of the fourth commandment and to emphasize the duty of keeping the Sabbath and reverencing the sanctuary.

THE BIBLE'S INFUENCE ON NON-CHRISTIAN NATIONS.

We turn now from the so-called Christian nations to the non-Christian nations to inquire if the Bible has made any impression or had any influence upon those peoples. It is only a little over a century since the Book was first taken to a non-Christian land. Centuries of paganism made a very hard soil for the Gospel seed. But little by little the seed took root, generally among the lowly and out cast. A man of the world would have prophesied failure. He would have said, "It is no use to attempt to change the habits and customs and religious thinking of people like these." But the Author of the Book said: "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Wherever the Bible has been taught, it has won people to the true God and these people have made an impress on other people and finally upon the national life. We are speaking now, not simply of conversion and the regeneration of souls, but of the secondary results and blessings of Gospel teaching as seen in communities that have received the impact of Christianity.

India, a field most difficult, shows the effect of the teaching of the Word. Among the educated, high caste men, there are many, who, while holding to their old religion, acknowledge the superiority of the Bible over the holy books of their own faith. Sir Narayan Chandavarkar, a leading Hindu, in an address to college students recently, extolled the Bible, and showing a well-worn Testament, said that it had been his constant companion for thirty years. He recommended to these students "his daily habit of reading the Epistle of James before dawn to lift their thoughts to God." More striking than this testimony is that of the Maharajah of Travancore who said: "Where do the English get their knowledge, intelligence, cleverness and power? It is their Bible which gives it to them; and now they have translated it into our language, bring it to us and say, 'Take it, read it, examine it, and see if it is not good.' Of one thing I am convinced, do what we will, oppose it as we may, it is the Christian Bible that will sooner or later work out the regeneration of our land."

The social life of the lower classes has experienced a change. One hundred years of teaching in India has loosened just a little bit of the "strangle-hold of caste." Low-caste and out-caste were the first to accept Christianity in any great numbers. Others of higher castes have come into the church and have sat down with these untouchables at the table of the Lord. Standing off at a distance of ten thousand miles we say, "That is fine. It is just what they ought to do." But in this land where all men are declared free and equal, we can have no conception of the humiliation and struggle of each individual high-caste man before he had victory in Christ.

It is a notable fact that the Christian community is better educated than a similar community of non-Christians.

Indeed the Christian people, 80% of whom are from low castes rank higher, educationally than even the proud Brahmins. The census of 1911 showed the Christian percentage of literacy was 22% while that for all India was only 6%. Many of the low-caste people become teachers in schools where high-caste children attend, and quite a few of them attend universities and receive degrees.

The status of women in India has been changed under the impact of Gospel teaching. Little by little the fetters are being broken. A number of laws have been passed for the betterment of womankind. The legal age of marriage has been raised, the suttee has been abolished. Girls have been given a right to decide certain questions about themselves. True, the most of the girls do not as yet know that any such laws have been passed, but a few here and there do know and eventually women will refuse to be subject to the age-long abuses which they have suffered.

Social customs have so changed that girls are permitted to attend schools which are provided by the government. Educated women are allowed greater freedom than ever before and are starting out on many new adventures. In fact no phase of woman's life has been unaffected by the teaching of the Bible in India.

Even Africa the "Dark Continent, has shown, here and there, the influence of the Book upon its peoples. Uganda, has turned so rapidly to Christianity that it has been called a "Pageant of Salvation." A half century ago, the people of Uganda were untutored, cruel heathen. Today they are recognized among the civilized people of the world, with all the modern signs of civilization, railways, water power, post offices, schools, roads, farms, homes, churches and law abiding citizens.

A little over forty years ago, the king of that country, lent his aid to the murder of Bishop Hannington and his companions. About three years ago, his grandson, King David, ascended the throne. At the time of the coronation a Christian bishop made an address and presented the king and queen a beautiful Bible.

Elat, West Africa, is another "Glory Spot" in the missionary world. People have fairly crowded upon each other to learn the "things of God" and to become the "people of God." In other smaller sections the black people have been learning the "things of the Book" and have come to know Zambe as the Creator, the loving Father and His Son Jesus Christ the Saviour and from the clearings the incense of ten thousand prayers rise every Sabbath morning.

A Hottentot gave this testimony to the power of God's Word: "When the Bible came to us we were naked; we lived in caves and on the tops of the mountains; we painted our bodies with red paint. The Bible charmed us out of the caves and from the tops of the mountains. Now we know there is a God."

Our text-book gives a remarkable testimony of Charles Darwin, of the changed conditions of the people of the Island of Tahiti. When the missionaries landed there in 1796 the Tahitians were as low and cruel and wicked as human beings could be. When Darwin visited the Island in 1835 he found a Christian community; he found native Christians asking the blessing at the family meal; he found the family altar established and men kneeling in prayer before retiring at night. Mr. Darwin discusses the criticism brought against missionaries and attributes the wonderful

changes to the good work of Gospel teachers. Of the critics he says: "They forget or will not remember, that human sacrifices and the power of an idolatrous priesthood, a system of profligacy unparalleled in any other part of the world, infanticide, a consequence of that system, bloody wars, where the conquerors spared neither women nor children,—that all these have been abolished, and that dishonesty, intemperance and licentiousness have been greatly reduced forty short years a whole community had been transformed.

The transformation in the New Hebrides is another proof of the power of the Word to change lives. John G. Paton and his co-workers saw, in a generation, savage people become humble followers of the Lord Jesus Christ.

Korea has been distinctively a people of the Book. At the beginning of missionary work in that land the Bible was put into the common language of the

MISSION SCHOOL WITH THE KURDS—THE HOPE OF THE FUTURE.
The Kurds are a people of from three to five million inhabitants. They are Moslem sects.
Am. Bible Society Record.

by the introduction of Christianity. In a voyager to forget these things would be base ingratitude; for, should he chance to be on the point of shipwreck on some unknown coast, he will devoutly pray that the lesson of the missionary may have extended thus far."

It seems not inappropriate to suggest here that these Tahitians did not attain to this changed status by any "development" theory but learning the story of saving grace they accepted and became "new creatures in Christ Jesus." In people. The result was that the majority of those who became Christians learned to read the Bible for themselves. The Bible has been a formative force in the development of the intellectual life of the people. It has entered the life of the Christian church in a remarkable way. It is memorized by men, women and children until most of them can "out-quote their missionary teachers."

Great changes have taken place in social life, in home life, in the treatment of the sick and in numerous other ways.

The Secretary of the Bible Society says: "The fountain head from whence flowed the currents of power which have been most instrumental in producing these changes has been the Bible. In Korea it has shown itself to be not only a social dynamic to overthrow that which is wrong, but also a constructive force, building up better things in the place of that which has been destroyed."

Japan has made such rapid strides in political life that she may resent the idea of having gained anything from Christianity. But many of her leading men believe that the teaching of the Bible has influenced the country in no small way. Count Okuma, the Prime Minister, gives this striking testimony: "Although Christianity has enrolled less than two hundred thousand believers yet the direct influence of Christianity has poured into every realm of Japanese life. * * * Christianity has affected us not only in such superficial ways as the observance of Sabbath, but also in our ideals concerning political institutions, the family, and woman's station. * * * Japan received Buddhism and Confucianism, from India, China and Korea and under their influence declined. But under the impact of Western Christianized thought Japan has revived."

The women of Japan owe much to the Christian women for the new standards which have been introduced. Wifehood and motherhood have taken on new meaning in Japan since Christians have waged war against nation wide prostitution.

Many of the leaders of Japan are Christians. Although only one-half of one percent of the population in Christian, yet a large percentage of these men are in places of influence in the government and in the educational institutions of the country.

China, the largest nation of the world has been profoundly affected by the Bible. China came into touch with Western civilization through the missionaries. These men from the West rendered large service to the national life of China. It was missionaries who helped negotiate the first treaties with England and the United States.

The Hon. W. B. Reed who was American Minister to China depended upon the missionaries to assist and to interpret and he says: "Without them public business could not have been transacted. I could not but for their aid have advanced one step in the discharge of my duties."

The presentation of a beautiful Bible to the Empress Dowager by the Christian women of China, in 1896, had a far-reaching influence. It was the first time a Bible had ever entered the Imperial Palace. Two days later the young Emperor sent a eunuch to the book store of the American Bible Society with an order for books. It became known in the palace that Kwanghsu, the Emperor, was reading the Bible daily. From time to time he sent for more books. At one time he made an order for one hundred and forty books, some scientific, but by far the larger number, religious. Among these books were Commentaries on books of the Bible, "The Life of Christ," "Benefits of Christianity," "Civilization a Fruit of Christianity," "Communion with God" and "Four Sermons" by Dwight L. Moody. What influence these books may have had in helping to formulate the edicts issued a little later, cannot be said. That the reading of them influenced his life was evident. One of his statesmen asked him, "What do you think of the religion of the West?" The Emperor answered, "What mean you by religion? There

is no religion but that of God. If you have any other religion, let me hear you explain it to me."

Until the time of the persecutions following the Boxer troubles, the sales of the Bible increased greatly. For a time they fell off then later increased again.

An evidence of interest in the Bible came to the Bible Society from an unexpected quarter. Some years ago a teacher in a government college asked for a grant of fifty English Bibles for the use of the students. The application was made with the full approval of the board of directors. Among other things this Chinese gentleman said: "The Bible has done good for every country, and it will do good for China." * * * "I have thought upon the present condition of poor China over and over again, and always come to the conclusion that we need the Bible more than anything—guns, machinery and what not. * * * It is the greatest book. It is the miracle of the world, say what you may."

During the celebration of the American Bible Society held in Columbus, Ohio, in connection with the Methodist Episcopal Centenary, some remarkable messages were cabled from China. The Commissioner of Foreign Affairs sent this message: "Darkness and gloom reign in China. The Bible is the only remedy by which we will save China, cure the corrupt officials and heal the ambitious politicians, inspire the educators and uplift the poor, and the best of all is to tell our people how to do righteousness and sacrifice for our own nation."

A great educator, Yu-Yue Tsu, sent his message in English, a few lines of which we quote: "The translation of the Christian Bible into our nation's language has placed in the hands of our people a book, than which there is none with greater power for moral uplift and spiritual enlightenment. * * * The open Bible, the greatest heritage of Christendom, is now made accessible to China's millions, and it will not fail as their guide and inspirer in the nation's upward struggle for moral perfection and spiritual freedom."

The President of the Republic of China sent these remarkable words: "The instruction concerning all virtue as contained in the Holy Scriptures of the religion of Jesus, has truly exerted an unlimited influence for good among all Christians in China, and has also raised the standard of all my people along the lines of true progress. I earnestly hope that the future benefits derived from the Holy Scriptures will extend to the ends of the earth and transcend the success of the past."

The influence of the Bible along educational lines is clearly seen. Missionaries were pioneers in modern education in that land. When Western education was adopted by the nation the men who had been trained in missionary schools were practically the only ones who were prepared to become teachers and leaders. Many missionaries and mission trained men were immediately called to positions of great influence.

Among those who are holding influential positions in the government many are men who have been taught by Christians, and not a few of them are humble followers of Jesus Christ.

No non-Christian nation has ever so startled the Christian world as did China when the Cabinet called for a Day of Prayer, April 27, 1913. It was a request that all the Christians should meet on that day to pray for the nation, for the officers, for peace, and for the establishing of the Government on strong foundations. The Christian church of China

responded to this appeal, and observed the day very generally.

CIVILIZATION WITHOUT THE BOOK.

The impact of Western civilization on the East is by no means wholly Christian. Commerce and business have in many cases followed the missionary but in recent years they have preceded him in many remote corners of the earth. Where Western trade has gone without the Bible the results have been disastrous.

The armies of so-called Christian nations have gone to all parts of the world. The story of the spread of unmentionable diseases and the trail of half-breed children left in their wake are too well known to be dwelt upon.

Johannesburg, Africa, a great mining center, has in it a motley crew of Europeans drawn there by the thirst for wealth. What missionary work is being done is inadequate to cope with the situation. So terrible are the conditions that Johannesburg has been called a "University of Crime."

The liquor traffic, carried to the child races of the world, in Africa and the Islands of the Sea, debauches and degrades heathen people, even more than their own wicked superstitious practices. The people of these lands have believed that all Christians are addicted to the use of liquor and that it is carried to them by the approval of Christian people. Hence they have been accustomed to say of a man under the influence of rum, "He is as drunk as a Christian."

The American and British Tobacco Company, with wonderful zeal has

A COLPORTEUR'S VISIT IN ALABAMA.

carried its products to the farthest corner of China and has taken as its motto: "A cigarette in the mouth of every man, woman and child in China." Christian people may well be humiliated over the fact that these men in this low business have been able to create more publicity in certain sections of the country than have the messengers of Righteousness.

Every land open today to Western civilization has more or less complaint to make against men who have gone in for exploitation. It should be said in justice to many business men in these lands that there are not a few who are fine Christian men, who by honest methods of dealing are a real adjunct to missionary work.

Rev. James Chalmers who spent his life for New Guinea believed that civilization without the Bible is a failure. On this subject he says: "I have had twenty-one years' experience among natives. I have seen the semi-civilized and the uncivilized; I have lived with the Christian natives and I have lived, dined and slept with the cannibals. For at least nine years of my life, I have lived with the savages of New Guinea; but I have never yet met with a single man or woman or a single people, that your civilization without Christianity has civilized. Wherever there has been the slightest spark of civilization in the Southern Seas, it has been because the Gospel has been reached there, and wherever you find in the Island of New Guinea a friendly people, there the missionaries of the Cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the Cross."

THE BIBLE THE UNIVERSAL BOOK.

We repeat again what we have said before, that this Book is for all the world. "This is mankind's book." It is "the book of humanity." He who reads this book aright and experiences its satisfying power, must ardently desire that all peoples may drink of its fountains. The missionary purpose is written large on every page and no honest reader can miss it.

The Bible is the best educative force that the world has ever known. Among our own ancestors, the desire to read the Book, led to truly popular education. This history has been repeated in every missionary land within the past century or half century or quarter century.

The Bible is a great unifying power. When people have learned to read the Word of God, they come to have new thoughts, and conceptions and become in reality new people. Thus peoples all over the world, through this Book are brought into a common unity.

The Bible is a great reforming power. Until this Book was carried to India, the social conscience saw nothing amiss in Child marriage or the *suttee,* but since the Bible has been taught, there is a sentiment growing against the former and the latter has been abolished altogether.

Until the Bible went to Korea, no one raised a voice to liberate the nine-tenths of the people held either in economic peonage or actual slavery. No one considered the abduction of widows and their forcible marriage to widowers anything more than a social joke. No one was concerned about the fiendish tortures of prisoners. Today many of these evils are passing or have passed away and the Bible is building up a new and better social system.

In China for centuries, no one thought it any harm to subject hundreds of thousands of little girls to the cruelties of foot-binding, but a Book taken into

their midst suggested more gentle treatment of these little ones. Today multitudes have been released from this custom and a strong sentiment against it has developed.

Since the time of Mohammed, no Moslem woman dared question the right of her husband to bring other wives into the home, but the Christian's Book told of the equality of man and woman and of God's plan for the family. Although only a few Moslem woman have heard, there are a few who are demanding more of their God given rights. One Christian school for Moslem girls reports that no girl who has graduated from that school has ever had the humiliation of divorce or polygamy.

The Bible is a regenerating power. It contains all that we know of the Way of Life. The story of God's matchless love runs all through the Book. The history of the church has proven that wherever the Bible has been taught in its purity that souls have been redeemed and brought to know the saving power of Christ. This is the supreme object in taking the Word to the peoples of the world. It is not enough for the non-Christian world, to speak well of our Book, and praise Jesus as a great Teacher and Example. They must accept the Book as God's inspired message to men, and Jesus Christ, the only way of salvation.

Our nation, and every nation will be strong just in proportion to the faithfulness of God's people in bringing the Word to the minds and hearts of people. Where the Book has been taught in its purity, there the best governments have been developed. We may well heed the words of Ulysses S. Grant, "Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in civilization and to this book we must look as our guide for the future."

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What does our country owe to the Bible?

2. What would be taken out of your home if you were to try to obliterate the Bible and all the "by-products?"

3. Is this a Christian nation?

4. What results follow the teaching of the Bible in non-Christian lands?

5. What will be the effect on Eastern lands if they receive Western civilization without the Bible?

Ah! but now they come and tell us that the Bible is effete; that it is worn out; that it can do nothing, and that we must now have some new influence, some new principle, by which to regulate and guide man. Effete! Indeed, I should like to know whether it is effete at this moment in India. Is it effete in the effect, lately begun, to be produced in China? Is it effete in the islands of the Pacific Ocean? Is it effete in Madagascar? Is it effete in Italy? You see what a country Italy has now become; you see how the Italians are now grasping at the Word of God, and although they have not thrown off the trammels of the Church of Rome, they have imbibed the first principles, whereby their conduct in public and private life should be guided. The Bible lies at the root of their freedom, and they know it well enough to make it the basis of their hopes and fears. That is the Book that will guide them.—The 7th Earl of Shaftesbury.

THE CHURCH AND THE COMMUNITY.

CHAPTER 5—COMPLEX COMMUNITY SITUATIONS.

By Mrs. T. C. Atchison, Lawrence, Mass.

Bible Lesson: 1 Cor. 3: 9-14.

Prayer: "Keep before us the vision of a redeemed society in which Christ shall reveal Himself in the devoted lives of His followers."

CHANGING CONDITIONS—SOME WAYS OF MEETING THEM.

SERVICE to be successful must be intelligent. To be intelligent it must be based upon a knowledge of the conditions under which the worker is placed, and the factors which determine the programs of activity. The needs of the fields vary widely. What is vital to one locality would not meet the requirements of another, although the underlying objective be the same, which is the education and uplift of the people and the salvation of those to whom we would minister; hence we face many complex situations in the work of reaching the various communities with the uplifting influences that accompany the Gospel message. In the study of the month, let us keep in mind the important truth that the Church's ministry to the inner life and its contribution to the building of character are after all its greatest contribution to social welfare. To the Church, more than to any other organization is committed the task of bringing the life and teaching of Jesus to bear upon the world. Every movement for social reform will be lacking in its vital qualities if it carries not with it the religious training that gives stability of character and consecration of life. We should stand first for the injection of Christian principles into every avenue of thought and life, bringing to the solution of each problem the application of the Golden Rule. Then our altruistic endeavors will count for lasting good.

Our new program, the old program broadened, intensified, vivified and outreaching, but never discarded, gives to us the vision needed to meet the changing conditions the Church faces today. The author of our study book pictures to us twelve different Communities, each of which appeals to those who would serve from a different angle, but none beyond the scope of the promise: "and I, if I be lifted up from the earth will draw all men unto Me." Any church or religious organization can be judged best by the degree in which it lifts men and women into more perfect sympathy with God and greater Christ-likeness of character and life.

The first community described is that of suburban residential estates, about thirty miles from a large city, in a beautiful section where reside bankers, commercial and professional men, native people who owned the little farms before the coming of the suburban population, and workers on the estates, partly of foreign birth. To meet the educational and spiritual needs there are three churches in the community. One of them is abandoned. A second has a resident pastor, an elderly gentleman about to retire, and has a diminishing congregation, while a third has a live young minister who is compelled to live outside of the community because of the lack of a suitable residence. There is an appropriation ready for the erecting of a modern school building. The discussion of the lack of a residence for the minister and the proposed school building, brought forth the possibility of developing a complete new community centre where school, church, community

hall, and store could be grouped together. After due consideration the proposal was made that all the people unite in one church, that the elder minister be pastor emeritus, that one of the churches be used as the house of worship, that a new school building be erected, containing equipment for physical education and that there be provided a social centre with rooms for religious education classes and week day social activities, as well as a hall for community entertainments. The plan adopted was to call the new church the "Community Church" and that it be definitely related to a denomination selected by the community itself. In this way the changing conditions of this community were satisfactorily met.

Because of doctrinal or other reasons, not all Protestant Churches will join in a federated movement of this sort, but there is a widespread sentiment prevailing today among Christian people that there should be a closer union of all evangelical churches in order to meet the needs of the communities and to speak with greater emphasis on matters that relate to the welfare of the people. Some of the advantages accruing from these united efforts are community programs that will keep the environments pure and clean for those who are in search of physical training, organized recreation and social life. The Community House, teaching of English to the strangers within our gate, week day religious training, and helpful activities along industrial lines, all figure in the changing conditions and how to meet them.

The percentage of farm women who go insane is larger than the figures in any other class of people. It's the loneliness that does it. The isolation. The lack of community interests. There is no agent which binds together country women as the school binds country children and granges and agricultural societies unite country men. The church should make an especial effort to make itself a vital institution among farm women.

"The church in the country should provide a community policy of recreation."

We need, however, to sail slowly o'er unknown seas if we would render our neighborhoods a service that will bring lasting material and spiritual benefits. We need to beware of the messengers who would substitute uplift for salvation, education for regeneration and

give only a "social gospel" for the soul needs. Someone has said: "The world is full of hungry humans, wanting that which is not bread, folks that are starving for love, for appreciation, for companionship, for conversation, for understanding, for beautiful things, for the touch that warms the heart and spurs the tired and sometimes restless spirit." It is the privilege of the Church to teach them the sacred truth "Blessed are they that hunger and thirst after righteousness for they shall be filled" and to extend to all such the sympathy and love needed in their hours of loneliness and need.

THE SWIMMING POOL AT THE LOS ANGELES MUNICIPAL CAMP.

CITY AND RURAL PROBLEMS.

Charles E. Jefferson, in this book, "Building the Church," says: "Whenever the church prospers, society improves. Whenever the church is vigorous and spiritual the social atmosphere becomes bracing and clear. When the church becomes worldly and corrupt the sun is turned into darkness, and the moon into blood." Social problems, new and old, in city and country, confront us in these trying days, and insistently demand attention. So far reaching in their effects, so difficult to overcome, so numerous as to quantity, that the thoughtful turn to the one great source of power, with the prayer: "Oh Lord, is the task not too great for thy people?" Yet there is some comfort in the thought that moral problems are not peculiar to our time. Wrong and evil have always been in the world, and often wrong has been righted, and evil banished in the upward climb. We stand face to face with the problems of civic righteousness in the great cities, the problem of Americanization, moral education, protection of children, safeguarding of workers, creation of higher standards in the home, business and

political life, education in citizenship, respect of law, and many other problems that concern humanity.

N. McGee Waters in his book, "Heroes and Heroism in Common Life" says: "In my humble judgment there never yet has been found a plan or institution that did so much for righteousness among men as the old parish church with all it stood for by way of vision, and motive and instruction and the cure of souls." So after all the problem of reaching all classes and peoples with the Gospel privileges should be our chief concern. In our cities we find our well-churched communities with their commodious houses for worship, often their parish houses for social facilities, and rooms for classes in the various departments of religious education, but these exist often at the expense of the downtown churches, which have been depleted of membership and means, as their constituencies gradually migrate to more attractive residence quarters. This condition of affairs has made the downtown church a real problem in two respects, in its relations to the newcomers who crowd these sections, and should be given Gospel privileges, and the program of activities that should be carried on in connection with the regular order of church service to make the church a centre of uplifting influences and instruction to those who are unfamiliar with our customs, laws, and Christian ideals. The author of our study text-book gives us the following story and with it a vision of what may be done by our downtown churches to

Country boys and girls may think this roof a strange place for play, but it is a safer, quieter, cleaner city playground than the street. A playground is not all that The Daily Vacation Bible School gives to city boys and girls. It shows them how to make hammocks and baskets and other things with their hands, tells them stories, and shows them new hot-weather games. The boys and girls of these schools like them so well that last year they gave 121,443 pennies to start schools for others.

make them a real service to their communities.

"In one city an old, historic church, organized in 1819, is located on the public square. Its present building has been standing since 1856. Its tall Gothic tower is an ever-present, silent reminder of the time when it was the centre of the religious life of an influential group living right in the heart of the city. Today its members are to be found in the outlying districts, and the problem of ministering at such a great distance is increasingly difficult. Within a half-mile radius of the church, embracing the whole downtown portion of this great city of nearly a half million people, there is no other church edifice. On the circumference of this circle are four other Protestant churches, two of which are undetermined regarding permanent location. Within this radius, are all the leading hotels, most of the city's business houses. No one knows the exact population of this district, although estimates run up to the thousands. The whole program of this church, the type of building it ought to have, its equipment and its support are pressing problems. This church was never more vigorously active than it is today" because its members feel the heart of a great city must not be left without spiritual ministration, and that only as the heart of a city is saved will the city itself be redeemed.

Our attention is called to the deplorable conditions existing in one of our rural communities where a pastor is not available all of the time, and preaching service irregular. The social environments were of a low type, the principal place of amusement being a dance hall of ill repute, supplemented by occasional parties and barn dances. The awakening of the better class of citizens to the necessity of a resident pastor, an effort to better conditions which resulted not only in securing a pastor, but in developing a community institution where all denominations were to work together. The fruits of this endeavor, a better church building, a rapid growth in church membership and Bible School, a social and athletic centre, even property values increased and the little town felt the effect of the new enterprise because of a church endeavoring to serve the entire community.

"It isn't a question of city or town,
Nor a question of doctrine or creed,
It isn't a question of fame or renown,
Nor a question of valorous deed;
But he who makes somebody happy each day,
And he who gives heed to distress,
Will find satisfaction the richest of pay
For it's service that measures success."

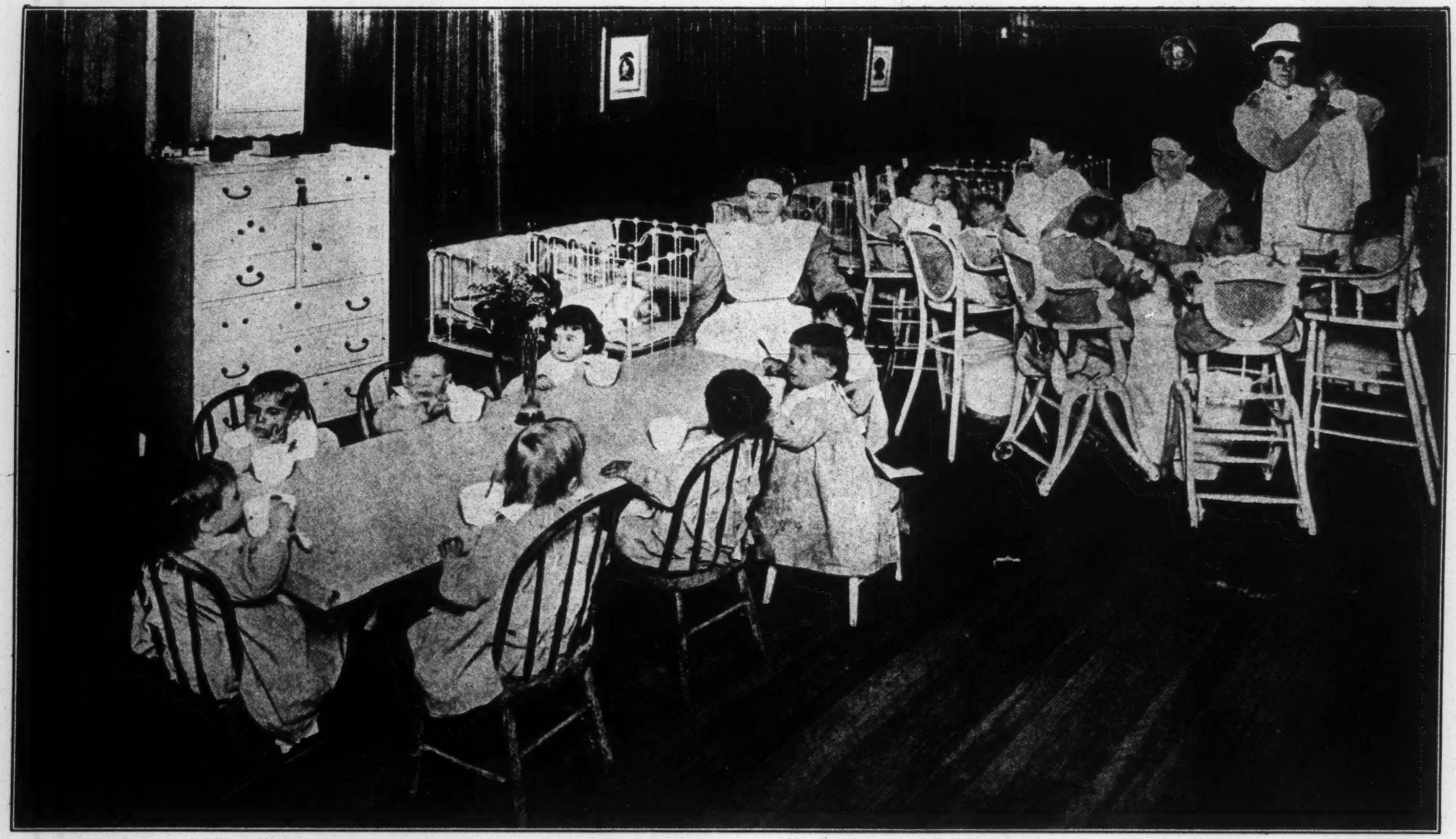
COMMUNITY PROGRAMS OF RELIGIOUS EDUCATION.

Religious education is of prime importance to every community: needed not only to conserve the morals, but the health, the wealth and the equilibrium of the social structure. Thought is the power that sways us all. Before it every evil must totter and fall; every worthy objective be advanced. Someone has said:

"Not by the deeds which we have done,
The temples reared—for they shall pass
And new temples be begun,—
Shall we impress life's changing mass,
Our earthly progress must be wrought
In the more lasting realm of thought."

If we can only get right thoughts spread broadcast among the people, the battle for righteousness will surely gain the day. It is this that makes the press such a power for good or evil, the teacher a moulding force in every neighborhood, the pulpit an indispensable agency for good in every community.

In a little pamphlet issued by Miles B. Fisher, we find some wholesome thoughts as to the object of religious education, and the channels through which such



"'IN THAT NURSERY, I THINK, THERE ARE BABIES FROM EVERY COUNTRY'"

The Littlest Baby's Neighbors. This nursery makes it possible for the mother to leave her child in good care while of the necessity to work. Mothers' pension should make it unnecessary to leave her family, but if she must what a blessed thing the Nursery is and too often far better than its own home.

ARMENIAN MOTHER AND CHILD.

Pitiful survivors from the attempted murder of a nation, this mother and child, together with hundreds of thousands other Armenians, are depending upon America for the simplest necessities of life. "We go forward to fight, not in a war to kill human beings," Ambassador Elkus has said. "We go forward to fight another battle —a battle for humanity."

Did you ever see anything more pitiful? And the saddest part is it should have been prevented!

blessing shall flow. "Religious education is concerned to train boys and girls: (1) to know God as He has revealed Himself in His Word, in nature, in the heart of man and in Christ; (2) to exercise toward Him trust, obedience and worship; (3) to know and do one's duty towards others and toward oneself." This summary definition must immediately be expanded so as to suggest lines of approach, things to do. We want to make sure that our children grow up intelligent of the Bible, of truth, and of history, trained in worship and reverential behavior, taught to live right in a complex social order, and guided to find their place as disciples of Christ in a needy world."

The church is occupied with just such purposes. From the simplest beginnings the process is carried on until an understanding faith, love of the Scriptures, right life choices, and practical virtue result. The task is not an easy one. Hindrances are many. Bad influences oppose. Available teaching time is short. Teaching is oft times faulty. The field is large, the reapers few. The great mass of humanity are hungering for the good news, and the larger life which Jesus brings, and they know it not. How to adjust programs of activity that these needs may be recognized by those to whom the church would minister, and successfully carried on by those who are endeavoring to serve, is a matter worthy of careful consideration. We trust our readers will note with care the twelve varieties of communities and the way the problems of each were met, as they are so vividly pictured to us by the author of our study book. You will observe many aggressive features: the emphasis put on the local church as an agency community service; the federating of churches that all may co-operate in such forms of religious work and community endeavor as are of common interest; the close relationship between religion and education, the necessity of week-day religious instruction; the need of organized recreation and social life under Christian leadership; religious centers with buildings for worship, for social purposes, for educational work, and for other needs of the community. If your lot should be cast with one of our downtown churches, you will be interested to read the commendable work carried on in a City Polyglot Community by the church becoming a centre of religious life in the midst of many nationalities, where salaried workers, consecrated men, are giving of their time, strength and means to meet the needs: physical, social, educational, and spiritual of those "strangers within our gates" who know not the way unless they be led in right paths by Christian leaders.

Another forward move to be noted is: A council of religious education whose object is:

1. The development of a city system of religious education.
2. The unification of all child welfare agencies of the city in the interests of the greatest efficiency.
3. The supervision of a complete religious census of the city, with special reference to the needs of children and young people.
4. The direction of educational, industrial, and social surveys for the procuring of facts upon which a constructive community program can be based.
5. The creation of a community consciousness on matters of moral and religious education.

Such things as can be done with best results by co-operative efforts are placed in the hands of the city Council of

Religious Education; all strictly denominational interests are cared for in the local churches. Each community studies its local problems and determines what its local work shall be.

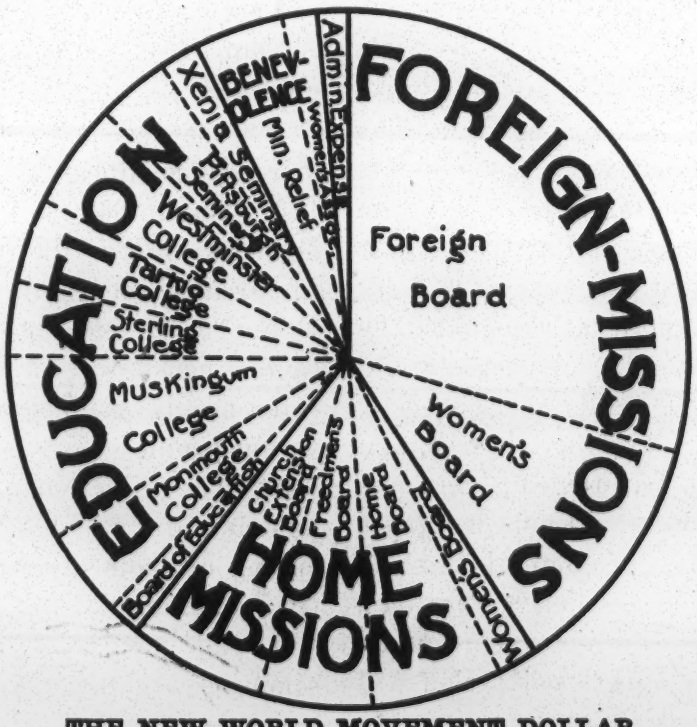
Making the best of the opportunities presented, fearing not to enter untried paths, living a life of self-sacrifice for others' good and the joy of serving, is stamped clearly on every page of endeavor to render helpful service through our churches to the communities where we are privileged to reside. May we be found faithful and have many stars in our crown of rejoicing.

Never mind the heights of glory, never mind the distant goals;
We may strive for them and miss them and it will not harm our souls,
It's the many petty failures that should trouble every man:
Are we failing to be helpful when we should and when we can?

Never mind the mountain summit, all life's beauty isn't there.
All success is not in standing where the many never fare.
And the things that ought to vex us as we journey on life's way,
Are the kindly words of comfort and of cheer we've failed to say.

It's the failure to be honest and the failure to be true,
And our blindness to the many little deeds that we could do,
That would smooth the way for others and would break the clouds of doubt,
Not the big and selfish failures that we ought to fret about.

We may never climb the mountain, we may never rise to fame,
We may fail to win distinction, but earth's joys are ours to claim;
And he wins the crown of service who has helped when'er he can—
Never failed in deeds of kindness, never failed to be a man.—Edgar A. Guest.



THE NEW WORLD MOVEMENT DOLLAR,
Showing graphically where every cent of the undesignated New World Movement money goes.

THE MISSIONARY EDUCATION OF THE CHURCH.

By Rev. G. T. Manley, M. A.

EDITOR'S NOTE:—We are giving the readers of the Women's Missionary Magazine an opportunity to read "The Missionary Education of the Church." This article was written for The Church Missionary Review, published in London, England, the organ of the Church Missionary Society of England, one of the greatest and oldest missionary societies of the world. In view of the urgent call for missionary leaders in our own and other denominations we prayerfully hope for careful reading of this powerful appeal to the church membership.

I. ITS VALUE.

THE wonderful works of God in the mission field are a higher means of education than mathematics and classics; they are more worthy of the expenditure of time and money than languages, philosophy or science. Like the Word of God itself they form a subject of study specially ordained by God for the education of His Church. They contain evidences enough to dispel unbelief, and records of grace abounding specially fitted to electrify and inspire. These are extreme statements: it will be the object of this article to justify them.

1. We begin with the assertion that 'the merciful and gracious Lord hath so done His marvellous works that they ought to be had in remembrance' (Ps. cxi. 4, P.-B.V.). In other words, when God performs His works of mercy they are so done as not only to benefit the immediate recipient, but that the telling of the story may be a means of grace and blessing unto thousands. To take a modern example. A few years ago a revival of religion took place in South Wales, which was a means of blessing to many individual souls in that district. Public-houses were emptied and chapels were filled. But did this exhaust the purposes of God in this movement? A missionary out in Assam gathered round him the very small band of Christians and one or two missionaries, and there in the Khassia hills 'rehearsed all things that God had done' in Wales. God used this recital to stir up much earnest prayer for revival amongst the Khassis, and then the revival was sent down and spread like fire amongst the hills and valleys. The Christians prayed for and received the Holy Ghost, and a great evangelistic movement followed. Thousands of Heathen were converted, and the whole countryside has been to a large extent transformed. Writing some years later the Lieutenant-Governor of the province, Sir Bampfylde Fuller, selects this district as a convincing evidence of the value of missionary work, and of the 'humanizing effects of Christianity.' Was not the study of the Welsh revival God's appointed means for educating the Khassi Church?

Quite recently a great revival in Corea has been followed by an even more striking evangelistic movement: business men giving up days upon days of their time to preaching the Gospel, commercial travellers resolving to tell about Christ to all persons they meet on certain days, and Christians mortgaging their own houses that the churches may be the more quickly erected. One mother, whose eldest son had been a debauched gambler and was converted, exclaimed, 'Oh, yes, an ignorant woman who can't even read, if she loves Jesus, can tell the story. In six or seven years since I have become a Christian I have led over one hundred women to Jesus.' Children have got up early morning after morning to earn money to buy gospels for

their friends. The number of communicants has more than doubled in three years. Can we believe that God's purpose in this is exhausted in Corea? May not the study of this movement perhaps be God's appointed means for educating the Church in England?

This principle, that God's marvellous works in one country or generation are intended for the spiritual education of another country or generation, runs through the whole Bible. It was when a generation arose which 'knew not the works which the Lord had done for Israel' that they began to do evil (Judges ii. 11). It was by talking of God's marvellous works that the heart of His people was made to rejoice (Ps. cx. 1). And over and over again the narration of His works was made the groundwork of an appeal for faith, devotion and praise (cf. Ps. cv. and Hebrews xi.). So the little home Church in Jerusalem (Acts xv. 12) was lifted out of its narrowness by the rehearsal of a missionary story, which God used to educate them up to an expanded life and a broader comprehension of the divine love. Throughout the Bible this principle runs, that the rehearsal of God's victories is an appointed means of blessing to His Church.

2. The existence of the Acts of the Apostles in the New Testament is itself a proof that the study of missionary work is a divine appointment. Why is it there? The Gospels tell the story of the Cross, the Epistles expound its doctrine, the Apocalypse tells its heavenly and eternal meaning. But this is not enough. Jesus, the Lord, was not dead, but living and working. The Old Testament tells of the time when the Father worked 'hitherto,' and the Son with Him. The Gospel narrative, 'the former treatise,' tells of all that Jesus began to do and to teach until the day in which He was received up (Acts i. 2). And so this second treatise was written to show the ascended Lord still at work, that the record of His wonderful works might convince, encourage and inspire.

Did those works, then, end when St. Paul had been two years in Rome? Many theological arguments have been adduced to show why the Acts of the Apostles breaks off so suddenly. But by far the simplest explanation is just this, that the Acts of the Apostles are still going on. The Apostles, or missionaries (for the words are equivalent), are not the real actors, but only the agents of the living ascended Lord. His Acts, through His missionary apostles, are still being performed; and because the acts are His, they are worthy of study, and are intended for our study, now as then. There are not two Christs or two Holy Ghosts. It is the same living Christ Who is superintending the spread of His Church in Uganda or Assam today, Who superintended it in Samaria or Asia Minor in days of old; it is the same Holy Ghost Who causes revival today as in apostolic times.

It is impossible to think of the Acts of the Apostles as a closed book. Were not the long life, the exile and the preaching of St. John acts of an Apostle? Or the witness and martyrdom of Polycarp, his disciple? Or the zeal of St. Patrick? Or the faith of St. Aidan? Or the passionate love of Raymund Lull? Or the labours of Brainerd? Or the devotion of Henry Martyn which Brainerd's journal inspired? Or the prophetic travail of Morrison? Or the perseverance of Livingstone? We can draw no line in this true apostolic succession. The Acts of the Apostles are still being written. We claim that it is no finely-drawn in-

ference, but a plain conclusion, that God appoints the deeds which the ascended Master works through His missionaries as the proper study of His followers.

3. It is enough for the disciple that he be as his Master. So far as it is revealed to us, the concern of our Lord in glory is not with the motion of the planets, but with the new converts for whom He is living to intercede; not with astronomy but with Missions. Another glimpse of Him in glory shows Him expecting until His enemies shall be brought to His feet. His seven letters are all addressed to missionary churches. His most marked intervention in human affairs is to call out a specially-appointed missionary to the nations. Every indication points in the same direction, that the Lord, Who during the forty days was chiefly occupied in leaving instructions regarding the missionary enterprise, since His Ascension is chiefly occupied in directing that enterprise. Can there be, therefore, any subject so well worthy of our study as that which so closely concerns our Master Himself? Are we not justified in thinking it of extreme importance, whatever may be the judgment of the outside world? It is quite true that men of the world count secular matters of politics and commerce far more important than missionary work. But can the Christian agree with them? If an angelic visitant could scrutinize our life of today, would he not count it strange that real Christian people can be found ready to spend hours in following in the newspapers some passing political controversy, or even some most trivial sensation, who yet have 'no time' for missionary study? Would he not find it strange that Christian parents would strain every nerve and spend pounds in teaching their children music, and yet grudge a shilling for a missionary book to interest them in that enterprise which God has so evidently intended for the spiritual education of His people? If it be true that our Saviour Christ has the saving of men nearer to His compassionate heart than any other matter, must we not change our standards of thought upon these subjects unless we are willing to find ourselves altogether out of touch with Him? Two cannot walk together, except they be agreed.

Indeed, one reason why missionary study is so vital a factor in our spiritual education is just because it insensibly leads us to see the world as Christ sees it, and so draws us closer to Him. When He looked down upon Asia Minor at the close of the first century, He saw, not the political reforms of the great Roman pro consuls and governors, nor the great commercial and social tendencies of the time, but a few small groups of Christians, distinguished by nothing but that they had received the Gospel message and confessed Him as Lord. He is the same today as yesterday. We believe that the little groups of His followers in West Africa concern Him more closely than government regulations and commercial developments: we would even venture to say that the latter only concern Him in so far as they affect the progress of His Kingdom. This is Christ's point of view: this is the missionary point of view. *The study of Missions brings into sympathy with Christ.*

When on earth He warned the Pharisees upon this very point. He urged them to discern the signs of the times. They only saw and cared for the great imperial and national movements. But there was amongst them a little group, whose significance they were unable to discern, who were destined to

turn the world upside down. Compared with the Gospel seed these great movements were mere inert masses with no life in them. But the Gospel, though small as a grain of mustard seed, had a principle of life within it and was big with destiny.

The Church of Christ today still needs the warning to discern the signs of the times. It is much to be feared that without the education which missionary study supplies they will fall into the Pharisees' error and maintain an entirely wrong standard of what is eternal and important, and of what is temporal and insignificant. There is great danger that they will fail to see His meaning and will fail to understand His purposes for this generation. For all these reasons missionary study is a vital factor—perhaps, after the Word of God, the most vital factor in the Church's education. It is better worth the very best scientific treatment than is secular education. It is better worth time and money. The Missionary Education of the Church is no slight work, and it is worth expenditure of time and money upon the investigation of the aims to be pursued, and the best methods to attain those ends.

II. ITS AIM.

We now set ourselves the question, What should be our practical aim in the missionary education of the Church?

At once we are faced with a still wider question which has occupied the minds of men most seriously in the last generation, as to what is the aim of education in general. Thirty years ago the majority of teachers would probably have answered, 'The acquisition of knowledge.' But since then a truer conception has been gradually but surely making its way. Thring defines the aim of teaching, not as the pouring in of knowledge, but as the leading out and training of the living powers of the child. 'The teacher . . . will lead on his workers by intelligent exercise to a willing acceptance at last of the toil which alone makes strong. . . .And so passing from happy life to happy life through labour, and ever-increasing demands on strength and courage, the workers are led on by a true teacher to play their part like men, when their hour comes, and, be they strong or be they weak, to bring trained powers and do good service, each in their place.'

There is all the difference in the world between the two ideals of education, viz., the acquisition of knowledge for its own sake, and the training of the powers for the sake of efficiency in the world's work, and we at once place ourselves alongside of those who regard the latter as the more unselfish and more true end of education.

Let us apply Thring's definition to the missionary education of the Church. What does it mean for Christians to 'play their part like men when their hour comes'? What is the function for which the Church was founded? Two phrases of our Lord supply the answer: 'That ye should go and bring forth fruit,' and 'That the world may believe that Thou hast sent Me.' The very first element in the Church's duty is to *go*: a stay-at-home Church is a disobedient Church. The second duty is to bring forth fruit, to bring others to faith in Christ. The aim of the Church's missionary education, therefore must be to train Christians to play their part in this great work of bringing the world to Christ, 'when their hour comes'—and, in the judgment of those most qualified to express one, the present is the 'Decisive Hour of Christian Missions.' In this way we have quickly reached a

definition of the function of Missionary Education: its aim is so to train the powers and feelings of Christian people that each may play his part like a man in the evangelization of the world in this generation. Nothing could be farther from our aim than merely to supply an interesting occupation for leisured or lazy people. Our aim is to train workers. Let us examine this aim somewhat more in detail.

What does the evangelization of the world require? A first and evident requirement is a vastly increased number of missionaries. This is so evident that discerning people have often asked, 'Is it the aim of this missionary study movement to get missionaries?' That is certainly one of its results and one of its ends, but it is not large enough to cover its aim. Others of an equally practical disposition remark, 'I suppose its ultimate object, like all other missionary organizations, is to get more money.' This also is one of its results, and is also one of its legitimate ends, but it certainly cannot be described as its aim. Others again inquire, 'Is its object to lead Christian people to think more about missionary problems?' 'Is its object to interest outsiders?' 'Is its object to train home workers?' and so on. No; all these are included in its aim; but its aim is to train the Church to be efficient in carrying out the purpose of its Founder, to bring all men to Him.

In order that the Gospel may be carried to every creature of this generation a great many things are needed which can only be produced when the Church is properly educated. In the first place there is needed an adequate plan. We need thinkers and leaders. Now, clearly it is not a feasible object for any one to start a missionary Study Circle with the purpose of developing secretaries and leaders of Missionary Societies. But, on the other hand, it is certain that the more missionary work and problems are studied, the more likely it is that the whole movement will supply that which the individual group cannot create. From a hundred thousand young people who are studying missionary text-books, a few hundreds at least should be produced who will develop special powers. It is just the same in secular education. A school class does not have as its immediate object to produce university professors, or even scholarship-holders. But the aggregate of the schools produce a few scholars, and from them in turn appear the still more limited number of real leaders of thought. Likewise it is rightly one of the aims of the missionary study movement to produce missionary statesmen.

Again, its aims include the production of missionaries, because the world cannot be brought to Christ without them. The number of missionaries needed is generally much under-estimated; but so is the power of the Church to produce them. Missionaries do not grow on trees; they are trained. One reason why so many children of missionaries become missionaries is because of the education they receive in missionary ideals. Give a boy the Life of Nelson to read and he will want to be a sailor; give him the Life of Hannington and he will want to be a missionary. God's call must come to the individual; but education is perhaps the biggest factor in allowing that call to be heard, and inclining the heart to obey. As before, the individual circle may not produce missionaries, but the study movement will produce them, and is producing them.

It is the same with money. One great cause why many give a guinea when they

might give a hundred pounds is sheer ignorance. It is not altogether lack of will, for they think they are doing very well, and mean to support the work; but they simply do not understand its dimensions, and need educating upon its magnitude.

So also, once more, with home workers. Like missionaries, they have to be trained, and after being trained they often need to be shown their work. It is one of the characteristic features of the missionary study movement that nearly all its leaders have been trained in the movement itself. It has, moreover, trained many more to be Sabbath-school teachers and workers in various branches of Christian effort. As long as no training is given it is about as hopeless to expect Church workers to arise from amongst confirmation candidates as it would be to expect to get managers for a business firm, or skilled workmen, from boys just leaving school. The material is all right, but they need training. And if they get no training they come to feel useless and, with the exception of the keen minority, they either settle down into passive listeners in the pews or they lapse altogether.

Training is therefore the keynote of Missionary Education. Its function, broadly speaking, is to use the inspiring material which is ready to our hand in such a way as to build up a praying, giving, working and missionary-producing Church.

We must now consider the more immediate aim of the Study Circle leader, in order that the wider aims of the movement may be realized. In all religious training the objective must be to affect the life by way of the heart, and the heart by way of the mind. The inspired life, which is first in importance, comes last in time; and the instructed mind, which is least in importance, comes first in time.

1. The first aim of the leader is to make the course of study attractive and interesting. Before anything at all can be done sufficient interest must be created to carry it through. Herein lies one valuable side of the Study Circle method. By means of suitable text-books and attractive programmes, prepared by experts at headquarters, any ordinary worker who brings to it a moderate amount of zeal can provide an extremely interesting course. The social side of the Circle adds to its charm, and draws and holds together those who, at the first, may have no interest in the subject itself. Yet the course is so arranged that whilst they are being held together by the novelty and attractiveness of the method, an interest in the subject is all the while being created. No doubt the trained leader can bring about these results with more speed and certainty; but even the inexperienced can make the Circle interesting by means of the guidance afforded.

The second aim of the leader should be to make the instruction valuable. Here again the prepared programmes are of the greatest help. Attention is directed towards those subjects for mutual discussion, study and debate which are of the most real and spiritual value. They will be modified according to the Circle which is studying. In all cases the aim, broadly speaking, should be to lead them to 'see the world as Christ sees it.' The aim of a course on China, for example, would not primarily be to get an understanding of the Chinese Empire and missionary effort within it, but to see the value of China from the view-point of the throne of God. The same course should also produce a well-founded conviction as to the

great success which has attended the efforts made, the perfect adaptability of the Gospel message to China's needs, the urgency of the present opportunity, the great power and worth of prayer, and so on. In short, it should be the aim of the leader to build up an edifice of missionary conviction, well compacted in every part, and founded upon the bedrock of a sound knowledge. A detailed knowledge of facts and figures is not a desideratum; nor is a mere grasp of abstract propositions. The aim should be to produce such a well-proportioned understanding of the subject as will make for efficiency in personal conviction, in disseminating interest, in persuading others, and generally in furthering the cause. *The Church must be taught to know.*

2. Instruction must be fired by inspiration. The heart must be reached. A clear view of the world, even if it be God's own view, is not enough unless it awakens sympathy and fervour. The knowledge of the need should evoke a desire to help. Prayer, as a permanent feature of Study Circle work, is one means to that end. But our object here is to outline the aims to be pursued, and we cannot further detail the means (which are abundant) whereby those aims are attained. To a large extent feeling will follow immediately upon knowledge: 'Know and you will feel,' said Dean Vaughan. It must be the aim of the leader to foster this process. Sooner or later he wishes to bring the Circle to 'feel for the world as God feels for it,' to enter into the divine sympathy and sufferings. He aims, therefore, at producing expressions of personal opinion, at bringing his members to a definite frame of mind by facing the issues. One example may illustrate. The condition of Moslem women is a subject which clearly lends itself to the education of the sympathies. The Circle should be made not only to understand their sufferings, but to wince as they understand them, to feel and care and earnestly desire to help. But not only Moslem women, but the whole world is lost in sin and sorrow, and this must be brought home to the heart of the Church. 'God so loved the world, that He gave His only begotten Son': it is the aim of missionary study to bring the Church so to love the world that they will give all that is needed for bringing Christ to all living creatures.

Not only the emotion of sympathy needs to be educated, but those of love and joy and hope. 'History is a tonic for drooping spirits' has been said, and the history of the victories of the Gospel is instinct with hope. There is a great tendency to stolidity and stagnation in much of our parochial work at home. Few conversions are seen, and some men cease to hope for them; and they need the stimulus from those parts of the campaign where great battles are being fought and won. Slave-labour is always half-hearted; the best work is enthusiastic work. To create this enthusiasm must be every leader's aim. *The Church must be taught to feel.*

3. A spirit of deeper love and devotion must be imparted by the consideration of the wonderful sacrifices daily being made in the missionfield, both by missionaries and by Native Christians. In this land of ease and luxury not many are called on to 'endure hardness,' and unless the emotions are stirred by sympathy with others, there is danger of a weakening of the moral fibre. The old trunk is kept alive by having to supply the sap to the new branches; nothing will bring fresh life to the Church more than the spirit of devotion called forth

by missionary effort. If the emotions are stirred, action will follow, appropriate to each. The Study Circle member who has learned really to care that the Gospel should be carried to the lost, will soon be doing something to carry it. But here also guidance is needed. Although it is characteristic of English Christianity for real emotion to issue in action, there is yet much room for education even here. It is possible for people to wish for more missionaries, and even to pray for them, without having faced the call to go themselves. There are many who wish to see the children interested, and are longing to see some one raised up to lead them, but who have not yet the initiative to do the work which lies to their hand. The application of the facts learned and the motions stirred is itself also a needed feature in the education of the Church.

Both within the Circle and outside it must be the ultimate aim of the leader to make the members 'take their part like men' in the struggle. If emotions are stirred, and corresponding actions are not performed, hypocrisy will result. The members must be educated to work. The work for which they are fitted, and the part they ought to take, should be considered, and they must be trained to do it. The speaker must be trained and fitted to speak, the Sabbath-school teacher trained to interest the children, the society girl to influence her friends, the Study Circle leader to lead, the possible candidate must be led to offer, and each fitted for his and her share in the great work of the Church. *The Church must be taught to act.*

Thus the aim of the Study Circle leader is like that of every true teacher, threefold. He must educate the reason to know, the emotions to feel, and the will to act. He must consciously aim to bring every faculty into harmony with the divine Will. The Church must learn to see the world as Christ sees it, must learn to feel for it as He feels for it, and, above all, must learn to act towards it as He acted. Then will the world be evangelized.

Such is the aim of the Missionary Education of the Church. 'Almost in a generation the character of the (Japanese) race has been transformed. . . . In two generations education had transformed Germany from the weakest to the strongest nation on the continent of Europe.' So writes Prof. Bagley, of Cornell University, on the power of education. If secular education can perform such transformations, what might not be accomplished for the evangelization of the world if the Missionary Education of the Church were seriously undertaken?

—Church Missionary Review.

"AS SOON AS ANY ONE TAKES A GREAT INTEREST IN ANY MATTER HE SPENDS HIS MONEY ACCORDINGLY, AND IT IS SO WITH MISSIONS. WHEN A MAN TAKES A DEEP INTEREST IN MISSIONS, HE GIVES LARGELY TO THEM, SO THAT A MAN'S GIFTS TO MISSIONS ARE IN A LARGE MEASURE AN ACCURATE GAUGE OF THE DEPTHS OF HIS INTEREST IN THEM."

SUDAN

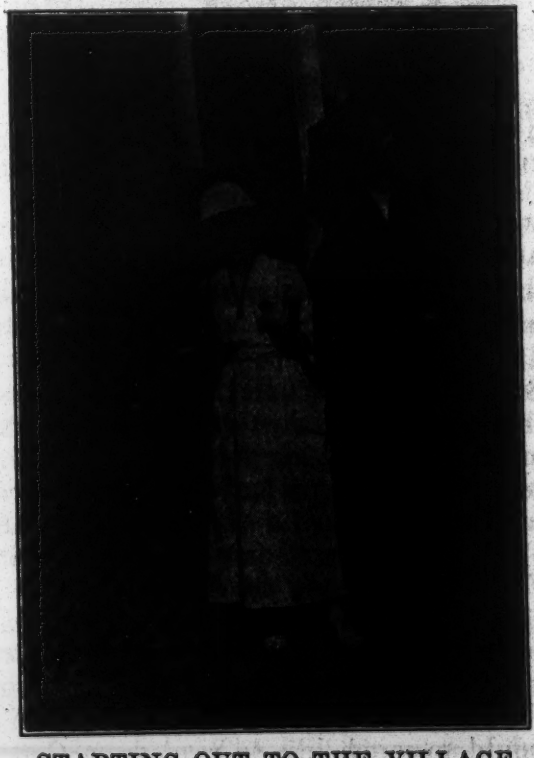
Mrs. R. L. Edie, Editor.

A DAY WITH THE BIBLE WOMAN.

By Kathryn MacKenzie.

If you come along with us these chilly January mornings a medium weight top coat or a sweater will make you more comfortable until about nine o'clock, and as protection from this tropical sun don't forget your dark glasses, a sun helmet and a double covered parasol. A rather miniature but very noisy tram leaves Khartum at 6 a. m. on its way to Shambat and reaches "Khartum North Central Station," a jumping on and off place near our school, at about 6:20. After a jiggly ride and about ten minutes' walk across some desert land, we are ready to make our first call a little before seven o'clock.

As we enter the yard, which is enclosed by a high wall, we call the women. A welcome is shouted from one of the three small mud houses. A goat stands in the doorway scratching his head against the door jamb but leaves us enough room to enter. The grandmother is making coffee and the mother is trying to arouse her five-year-old son that we might be able to sit on the angereeb. After greetings, and while chatting about their sleep being disturbed by the chickens which occupy the same mud house with them and about the weather, they noisily drink their coffee. The mother had discontinued her lessons some weeks ago because of opposition from Moslem men. The grandmother now is coaxing her daughter to resume her lessons, telling her it is because we love her that we want to teach her. A neighbor comes in for her lesson; until a few weeks ago a sister of her's always came too but her husband has refused to allow her to listen to the book of the Christians being read or taught. Another woman comes in and as I shake hands with her she laughs about my gloves and asks what they are. (They are worn for sanitary reasons). The grandmother and the neighbor finish their Arabic lessons and to our delight Nur Eshems comes over and reads. During these weeks when she has refused to take a new lesson she has been listening because she was able to read several lessons today. A little nine-year old girl who came to our day school last year has just come in and wants us to teach her—she cannot attend school now because she is engaged to be married. Fatma, the hairdresser, has gone to another village to work for the day and will be very sorry to miss her



STARTING OUT TO THE VILLAGE.

lesson. Here is a picture of the women to whom you have just been introduced.

At our next stop we find that our pupil has moved far away, where her son is working and at our third stop the woman whom we teach has gone to market. In this last home the sister and sister's husband are usually very attentive listeners to the Bible lesson but today they have many visitors.

Around the corner where a grandmother keeps a small store is our next call. The store is closed and the woman has gone to market. Her daughter welcomes us into a small mud house where there are three angereebs. A baby girl is lying ill on one. A three-year-old boy is playing with his new dog. The father has gone away on government work to another village. Peanut shells are lying all around and the place is dirty—the mother is ill from a cold. Two

ONE OF OUR VILLAGE GROUPS.

Sitt Farooza is shown in the picture. She is a young Egyptian widow, about 25 years old. Has been a widow since she was 12 years old.

women come in, one is a friend from another village and the other is the hairdresser she has brought with her. Taking up their position on an angereeb the hairdressing goes on. (Arranging a Sudani woman's hair is a slow process that sometimes takes days). While the mother is taking her Arabic lesson a girl comes wanting to buy coffee—she presents five cents in a Golden Syrup can. The grandmother comes in just as Sitt F. begins teaching the Bible lesson.

We have quite a walk to our next house. Aisha is very ill and three women have come in to comfort her. Fatma takes her Arabic lesson. We would so much like to read from God's Word and pray with them, but are only permitted to pray for them.

Two other homes are all that we have been able to reach thus far in this village. It being only eleven o'clock now, we will have time to make some calls and get acquainted with more people. We have been able to linger a little in the homes this morning because we began on a new schedule this week. Heretofore we have visited this village and two others each Tuesday and Thursday morning. Even by hurrying it has been impossible to get back to our school before two o'clock, so we must go to this village on Tuesdays and take the other two villages on Thursdays—although the women need two lessons a week to make any sort of progress.

Our last call is where one of our Girls' Boarding School girls and her mother conduct a small school for the children of the North villages. Most of the pupils had gone to work on a peanut farm and they were somewhat discouraged because they had only been able to gather in five little children this morning. Saudeega's father is ill with an apparently incurable disease.

After the noon-day meal, a rest and some tea we are ready for some friendly visits in some of the Christian homes. We had a nice visit in the home where meetings were first held when the work was begun among the women four years ago.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

Last Thanksgiving was a very happy one at the P. M. I. I want to share with you some of the blessings mention by the girls in the daily Bible classes. For lack of space I have selected from those given by but two of the twenty-one Bible classes—the "babies" and the graduating class.

Some of the little tots' blessings.

I thank God because He keeps me at night.

Because He gave us His only Son.

Because He sent to us Dr. Eddy.

Because He kept our school from the wicked people.

Because He gave us good health.

For the Nile.

For this Christian school.

For father and mother and their love.

For Christian teachers.

Because Miss Criswell has come back.

For clothes for summer and clothes for winter.

For saving my father from drowning.

For eyes to hear with and ears to see with. (This by a wee mite who putting her tiny hands on her "eyes" would say "ears" and vice versa).

For I had an ugly spirit and He took it from me.

For molasses and bread.

For money to give to the orphans and widows.

For putting me in a school where I learn stories from the Bible and especially about the prodigal son. (This from a little Moslem girl to whom it is all very new).

For good health and two eyes.

Some of the big girls' blessings:

I am thankful to God—

For peace and safety in Egypt.

For the conversion of Moslems who received Christ as their Savior and Master.

For the great blessings we took from Dr. Eddy's meetings.

For Christian home and Christian teachers.

For having the opportunity to teach other people who do not know about Christ.

For He enables us to enjoy the beauties of nature.

For my mother was in great pain and He healed her.

For all the hard times and tasks I had this year. It was a great help to my progress.

For I have received Christ as my Savior, and that He put into my heart the love for praying for somebody in order to win him to Jesus Christ.

For sunshine and pure air.

For He remembered us the Egyptian to call to liberty.

For He is giving us plenty of time to read the Bible.

Because Miss Criswell has returned safely and in health.

For good surroundings at home.

For a true Christian school.

For He loved me and sent His Son to die for my sins so that I may live in Him.

Because He opened a door for having meetings and spreading His name and that He sends in our meetings every Sabbath many Mushins to hear the word of God.

For helping us through our sorrows and failures.

About the good times He gave us this year to hear His word more and read His book.

For my good teachers and classmates.

Very sincerely,

RUTH A. WORK.

INDIA.

Mrs. E. L. Porter, Rawalpindi, India, Editor.

ITINERATING IN RAWALPINDI DISTRICT.

November 15th found us loading our camp outfit on ox carts and starting out to visit our Parish which covers several hundred square miles of territory. The New Missionary's wife was wondering if she had enough Ata (native flour) or if she shouldn't have taken so much rice, or if it was foolish to take the dozen cans of canned goods which she had bought for emergencies and should have put something else in, which would have taken up less room in the food box. She was also wondering if she had put enough dish cloths, napkins, and table-covers in for it is very difficult to have them washed in camp. Had she taken enough of the right sort of things along, or had she put in a lot of useless things in the box, things which would never be used in camp, and which would take up a lot of precious room, for in camping every inch of room counts. It was her first time at laying in supplies for this kind of work and although she had tried not to worry about it, yet the worry of camp supplies kept presenting itself to her mind, whither she wished it or not and had been doing so for the past two or three weeks.

The new missionary had had his troubles, too. The first thing that had to be attended to was the tents. They had to be taken out of the store-room and erected on the compound, to see that

they were all ready for camp and that the mice and white ants had not been lunching off of them. Some of the poles were missing, some were broken and various other little things had to be attended to. Some new camp furniture had to be bought and some of the old repaired. The men with the ox carts had to be bargained with, for they at first demanded twice as much as they expected to get. The older missionary had to come to the rescue here and settle with them.

At last everything was ready, the carts were loaded, and we were off. The Standard Oil tins (we could never get along in camp without them) jingling merrily as the carts jolted down the road. How glad the new missionaries were that some older and more experienced missionaries were along with them for it would have been very lonely and hard going out alone.

The first stopping place was Sihala, ten miles away. That does not sound very far in these days of fast travel, but with ox carts it is a good day's journey, when one has to set up camp before night comes. The servants were all new and had never put up tents before, and did not understand the work, in this they very much resembled their new master and mistress. It was not until the third attempt had been made, that the tents were finally erected, to the satisfaction of all. When the Sahib comes home to America on furolugh, he is going to be at the depot when Ringling Brothers circus comes to town, to learn a few points from them.

Most of the people were very friendly and some even invited us into their homes, which, in this part of the country, means a great deal for they usually do not encourage strangers in this way, the women all being in purda, that is they are not allowed to visit other villages, and so come in touch with very few outsiders. To be asked to sit down in the home then, is quite a big step for them to take, and is something for us to rejoice over. Although it was hard for this new missionary's wife to speak the language at all, yet she did her best to teach the women a Bible story and read some of the parables from the Bible. After having taught a Sabbath School class in the slums of Chicago, she marveled at the way the women and children sat and listened. The Sabbath School class in Chicago would never have sat still for any reading of the Bible, but here as long as she read they listened. Again she marveled at this, because she knew that her pronunciation was not good and that she must have made many funny mistakes but they never laughed and if they felt any amusement over these mistakes they did not show it.

The homes she found were very clean for India. Many of them were quite nice little homes. Some of them had beautifully carved wooden doors of which they were very proud. As she looked at those doors she thought of the wonderful patience that some one had exercised to cut out all these intricate patterns just for the decoration of a door and its frame. Sometimes the pillars inside of the house were of lovely carved wood, too. Most of the houses are made of mud or sun-dried bricks, and have only mud floors, and no windows. Nothing but the one door to let out the smoke at the top and allow fresh air to come in below. The missionary lady thought, that if she had to live in a mud house, with mud floors that all her clothes would be about as dirty as theirs.

After going to many villages and camping at different places, we came to Riwat, an old, old fort, built in the fourteenth century. Some of the great buildings are still standing. The imposing entrance with its many arrow holes, and especially the great fighting tower, where one can climb to the top by a corkscrew staircase very narrow and very much worn, and from that height l o o k over the surrounding country and dream of by-gone days. The country around here is very beautiful indeed. A great valley stretches out before you, and as far as the eye can reach, one can see the results of the farmers' toil.

In the centre of this Castle there is a graveyard where many notable worthies

are buried. One grave in particular is still kept in repair by the British Government—the grave of an Indian King who died in battle in 1534. What tales those old walls could tell! What sights they must have witnessed of Indian invasions that changed the whole character of the population and brought in new religions! What strange things they must have listened to as the Nobles discussed their plans and hopes, and all this before America was discovered! Near the grave yard was a great Mosque with walls about six feet through. This Mosque, or house of prayer, taught the new missionary another lesson and that was, that those people whoever they were, loved the God they knew, and when they built a dwelling place for themselves they did not forget their God. When they considered it necessary to build a strong castle for safety, they evidently did not consider themselves free from danger because of the great walls and towers, but thought fit to build a house for their God to live in, and be in their midst. How her heart was saddened as she thought of village after village which they had visited and yet had met no one who knew or loved our God and our Jesus, and she longed for the time when beside the old Mosque we would have a church, and all the people round about should know Him.

This was our last stopping place, for it was just a few days till Christmas when the older Sahib had to go to Lahore to meet his wife who was arriving from America, and the ladies had appointments to keep elsewhere, so we all packed up and came back to the house for a few days. Now, at this writing we are all ready to go out again, with the addition to our party. The wagons have all been loaded and sent off, and soon we will be following in those wonderful little Fords. Pray that God may bless our efforts and that His Spirit will take the Word that is sown and bring forth an abundant harvest to His own honour and glory.

A NEW MISSIONARY.

WEDDING OF MISS LAURA B. HAMILTON

A most beautiful and impressive service was the marriage ceremony of Miss Laura Belle Hamilton of our mission to the Rev. D. R. F. Creighton of the Church Missionary Society of England. The ceremony was performed in the Holy Trinity Church of Sialkot, January 5th, 1921, at 10 o'clock.

A few selections of soft music, followed by the Bridal Chorus from Lohengrin, were played by the orchestra which consisted of Miss Harriet Jongewaard at the piano and Rev. Robert Cummings and Dr. J. G. Martin with their violins. At the first notes of the Bridal Chorus, the groom and his only attendant, Mr. Sidney Hinde, from Batala, stepped to the front of the church, just as the bridal party entered, marching up the centre aisle. The party was led by the two little flower girls, Helen Campbell and Alice McKelvey, both about four years old. They were dressed in white frocks with pink rosettes and trimmings and carried little baskets of pink roses. The children were followed by the bride's maids, Marietta Hamilton, (a sister of the bride), and Hazel Bennett; both wearing gowns of pale pink voile, and carrying bouquets of pink roses. Then came the bride on the arm of the Rev. S. C. Picken who gave her away. She wore a beautiful but simple gown of white crepe-de-chine with a tunic of embroidered net, her veil which was held in place by a wreath of orange blossoms was also of net. She carried a shower bouquet of white roses.

After the singing of "The Voice That Breathed O'er Eden" and "O Perfect Love," the couple were united in holy wedlock by Canon Gilford assisted by the Rev. Mr. Markby, the chaplain of Sialkot. A very impressive and appropriate address was given by the Rev. H. S. Nesbitt of our own mission of Zafarwal, this was followed by the singing of the following stanzas:

"Thou wilt show me, Mighty Father,
Step by step, the wondrous way,
Side by side, through Time's long twilight
Press we to the dawning day.

"Side by side, we know not whither,
But with Whom we know full well;
Side by side, henceforth forever,
With Thee, veiled Emanuel."

After singing a part of the 103rd psalm we all went to the home of the Rev. W. M. and Mrs. McKelvey where a reception was held. The formal reception was held in the drawing-room, after which, in a tent at the front of the house a most delicious wedding breakfast was served to the bridal party and the guests, about fifty in number. At the close of the breakfast the toast to the bride was given by the best man, who said that no matter what might be said about his remarks, his subject was good, the bride's health. He also remarked that although Mr. Creighton had been a soldier, yet he had never before made such a conquest, never before been conquered. The toast was responded to by the groom. He remarked that although the bride had changed her name, it was still the same to him, B. H., B for Beulah, "married," and H for Hepsibah, "my delight is in her." After his response a few remaks were made by Canon Gilford, these were followed by a poem in Urdu written and sent by the Rev. Barkat Masih, of Sangla Hill, read by the Rev. S. C. Picken. A few musical selections were rendered by some of our number, during which time the bride and groom prepared to take their departure. In due time we all gathered to the spot where a machine was waiting to take the happy couple away, reaching there just in time to see them step into the machine, so midst a shower of rice, rose petals, and best wishes from all they started on life's journey together.

In Belle we lose one of the finest, most beloved of our girls, one whose influence was felt not only by her fellow missionaries, but also very strongly by the people among whom she has so earnestly and so efficiently labored. We heartily congratulate Mr. Creighton and with him the C. M. S. Mission in their great gain which to us is such a loss. Our best wishes go with them for a most happy and blessed married life, and that the life of Mrs. Creighton may be as filled with sunshine as the life of Belle Hamilton has been.

GERTRUDE E. ZINK.

THE NEW YEAR OPENS IN INDIA WITH GREAT EVENTS OF NATIONAL INTEREST.

On the eighth of January, Lahore, the capital city of the Punjab was the scene of a most picturesque ceremony in the form of a Durbar inaugurating the new regime in the Government. The University Hall was the scene of the imposing pageant. The route from Government House to the Hall was profusely decorated, and, at the time of the function, was lined with troops, while a guard of honour of 100 rank and file were drawn up opposite to the entrance to the University Hall with regimental colors and band. Children from the local schools were stationed with banners and flags in the grounds of the Educational Department, and they accorded a vociferous welcome to His Excellency the Governor, and to each Chief as they entered the grounds of the University.

A scene of such magnificence had not been witnessed in Lahore for many years, as Chief after Chief, and Prince after Prince arrived at the Hall, each with his retinue of splendidly attired attendants—the arrivals all being timed exactly to carry out the program arranged beforehand. There were twelve Indian Princes and Chiefs with their retinues, and to each Prince or Chief on his arrival was given the salute of from 9 to 19 guns according to his rank.

After the Indian Princes had taken their places, His Excellency the Governor arrived at the Hall. He had journeyed in state from Government House in a carriage drawn by six splendid horses, and was preceeded by an escort of the 27th Light Cavalry. On alighting from his carriage a salute of 17 guns was fired and the guard of honour presented arms. As the Governor's procession entered the University Hall all rose, and remained standing till he had taken his seat. After the Chief Secretary had declared the Durbar open, the Princes and Chiefs and Durbaris were presented to the Gov-

ernor. He then addressed the Durbar, inaugurating the new scheme of Government. After His Excellency had resumed his seat, an Urdu translation of his speech was read, after which the Durbar was declared closed, and the Governor left the Hall, a salute of 17 guns again being fired. The Princes and Chiefs then left in their proper order with ceremonies similar to those observed on their arrival.

THE OPENING OF THE LEGISLATIVE COUNCIL.

On the day of the Durbar, but later in the afternoon, the inaugural meeting of the Punjab Legislative Council was held in the Council Chambers. To this function also, the Governor drove in state where he was received by the members of Council and conducted in procession to the throne. From there he delivered an address to the Council, offering congratulation to the members who had "emerged successfully from the polls," and closing his speech with the following sentences: "It is probably not known to most of those here that in many of the Christian churches of this Province a special form of prayer has for many months past been used on behalf of the new Councils. In that prayer the Almighty is asked to give grace to those elected for the Councils that they may approach their great task in the spirit of co-operation, loyal service, and good-will," and He is further entreated to "so bless and prosper this venture on the path of progress and to bring it to such good success that peace and harmony, service and loyalty, truth and justice may be established amongst us for all generations. I can do nothing better than to offer up this same request and to pray in these same terms for the future usefulness and well being of this Council."

THE VISIT OF H. R. H. THE DUKE OF CONNAUGHT TO INDIA.

Two days later, January 10th, saw the landing of H. R. H. the Duke of Connaught at Madras. The Duke comes as the representative of the King in the place of the Prince of Wales, to inaugurate the political reforms which India has won, and which places her on the threshold of a new era. He was given a royal welcome by the people of Madras, and enormous crowds lined the streets as he drove in state from the harbour to Government House. The address of the Corporation given him on landing spoke of "our steadfast loyalty to the British Throne." The Duke is to formally open the Council of State at Delhi, the new capital of India, on February 9th.

THE VICEROY ELECT FOR INDIA.

Striking events have come thick and fast in the opening days of the New Year, and another one has been the announcement of the appointment of Lord Reading as the next Viceroy of India. Rumour has been rife with one name and another as that of the future Viceroy. Apparently good reasons have been put forth against the appointment of most of these, but the press for the most part remarks most favorably on Lord Reading's appointment. "The Bengalee" says, "The appointment of Lord Reading must be taken as an earnest token of England's sincerity to open the new chapter of India's constitutional history. History reserved for a brilliant Jew to chalk out for us the track which we have to travel by to reach our goal, and Providence has appointed another gifted Jew to help us in taking our first steps on that road."

THE MIRZAIS OF QADIAN.

"And many false prophets shall arise and deceive many. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible they should deceive the very elect."

False prophets have arisen from time to time who made predictions which have come true, but in the course of time they have died after the manner of mortals and even their names are forgotten and their memory has perished. It was foretold many hundreds of years ago by our blessed Lord that false Christs would arise saying, "I am Christ," and His command was "Be-

lieve it not." Is seems preposterous that any enlightened person should believe in one of these, the Mirza of Qadian, called in the writings of his followers, "His Holiness, Mirza Ghulam Ahmad, the Promised Messiah." He, poor man died, and now Bashir-ud-Din Mahommed Ahmad, son and second successor of the promised Messiah, is the present incumbent of the office.

The camp of the Gurdaspur district missionaries was not far from Qadian, the seat of the Mirzais, a place as notorious for its wickedness as Sodom and Gomorrah of old, so the men of the camp decided to pay a visit to "His Holiness." Qadian is a town of 3,000 inhabitants, 2,000 of whom are Mirzais. Access to the place is difficult as there is no road into the abode of the "Promised Messiah," only a dreary waste of sand on all sides. The town abounds in squalor and filth, and even in the very quarter where "His Holiness" and his emissaries live, a dirty, stinking sewer runs.

The visitors were seated in a very ordinary room occupied by the printing establishment of this false religion. In the course of the conversation various remarks were passed concerning "His Holiness." Finally the younger missionary ventured to enquire "Who is His Holiness?" The answer was "The Messiah." By and by there was a rustle and stir, and "His Holiness" and his retinue were ushered into their presence. None of them were prepossessing or overawing. The "Messiah" himself was a weak anaemic looking man, and his missionaries to Kashmir and other places you would never have guessed to be expounders of truth, nor are they.

Never in the history of man has it occurred to his imagination to counterfeit a spurious article, it is always the genuine that is copied. If there was no other proof of the superiority of the Scriptures of the Old and New Testaments, there is this irrefutable argument in favor of them, that the preaching of them has made the followers of all other teachings so restless and dissatisfied that they have instituted a general house-cleaning. When they found that their holy books would not stand the light of truth, they have assembled or assimilated truths from the Holy Word of God, and presenting error in a plausible form, have gone forth to delude the Western mind into thinking that after all they have been misinformed by fanatics and zealots concerning Islam.

Thus it behooves us to try the spirits to know whether they are of God. Here are some of the teachings as recorded in the writings of Ahmed, the promised Messiah and Mahdi.

"The doctrine of the absolute unity of God precluding faith or trust in everything else besides God was not known to the world until the Holy Qoran revealed it." * * *

"The Bible did not teach the great truth underlying the unity of God." * * *

"Jesus did not suffer either a permanent or a temporary curse, but his soul rose to heaven, the happy abode to which the souls of the righteous rise, immediately after his death which did not take place on the cross." * * * Thus the cross is a stumbling block and foolishness to them.

"All that can be proved is that Jesus had gathered about him a number of avaricious men who were guilty of a treachery and faithlessness to their master. Was this the effect of teachings which are boasted as unequalled in their sublimity." * * *

Indeed there are many good things and helpful teachings in their writings, but they have no foundation nor power because they deny the truth. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son."

MARTHA STRONG MACKENZIE.

NEWS ITEMS.

Jhelum. For the past month we have been camping in Chakwal and going out from here to all the villages within a radius of ten or fifteen miles, visiting a number which without the Ford had been inaccessible. The reception has been much the same as in other years though the children show in several ways the evil effects of the non-co-operation

propaganda in the schools.

Crime is more prevalent than usual in this famously criminal district. The police officials from Jhelum have been out trying to arrest a band of decoits who have been making the nights hideous in a number of the villages round about. Every few days we hear of a murder.

In the villages some of the women have listened most attentively, while others have refused to hear. Yesterday a man tore a gospel in two in front of the Miss Sahibas, and in another village the old Maulvi was zealous for the faith of the women and interfered. In only one instance have we been forced from a village, and we are glad to report that an hour of good preaching had been accomplished there before the sayads succeeded in their evil designs.

The book selling has been very encouraging. A few days ago an old man from a nearby village came to the tents and told how he had been reading to his neighbors every day since he had bought the gospel from the Sahib when he had visited his village. Then he proceeded to explain what he had read and showed a real understanding of it. Other men from the villages have been coming to interview the Sahib, some just for a friendly visit, and others to learn more concerning the Way.

An exceptionally large number of men from the city have been seeking the friendship of the Sahib, and he in turn has been trying to use these occasions for the advancement of the Kingdom. Pray for just such meetings as these that men of influence and authority may be won for Christ, and may allow Him to direct the affairs of state in India's awakening hours. Among the Hindus there is an earnest high school boy who is reading the New Testament and is coming regularly for instruction. Won't you join us in prayer that he may accept Christ while his heart is yet warm.

We are rejoicing that the Survey Committee is recommending to the Foreign Board the purchase of the site for two mission bungalows in Chakwal. Nothing definite has yet been done, but several sites are in view, one of which we could easily procure as the owner is eager to sell, but it is rather far from the city.

Rawalpindi. Our bazar preaching has been going on regularly although book sales have been a bit disappointing. They are, however, averaging about the same as last year. We had a young riot in the bazar one day when a Moulvi from another place who said he had been convinced by reading the Koran that Christ was the Saviour of the world, gave his testimony at the bazar preaching. He told us that the persecution was more than he could stand, so he left us without being baptized. A young clerk here, a former student of the Islamia school, is asking for baptism. Another young Mohammedan who says he was converted in 1912, and who has attended the Sialkot Convention, says that he now has his wife and family ready to be baptized with him. Another, a former student of the Mission School in Abbottabad and now in Government work here, has promised to bring his family and be baptized.

Two brothers of the man who was baptized last year have been visiting him, and also his father and mother. The father is not yet willing to become a Christian, but the brothers have asked for baptism. Pray for all of these that we in the Church here may have faith and love enough to see these people through. A few nights ago some of the rowdies from the bazar came and mutilated one of our big signs in front of the Reading Room. This is the first time anything of the kind has happened.

Sargodha. A good meeting of Presbytery is reported from Sargodha. The New World Move ment was well presented by the special committee, and the response to the call was very good indeed on the part of a good many. Dr. Holliday reports the sale of 19 New Testaments, and two Bibles during the month of November. He says, "People seem ready for the Word despite all the agitators."

General. Mrs. J. H. Stewart writes from Agra some news about the Christian Regiment. She says, "We have a large family now, with the six hundred

who arrived from Bushire last week, in addition to the two hundred and fifty already in the Depot. We had a grand parade service on Christmas day in the Church which had been most beautifully decorated for two English parade services and a popular service. Our service was attended by all the men of the 71st, and all officers both Indian and British (10 of the latter). The singing was great, completely drowning the tones of the big pipe organ.

Two Christians, demobilized soldiers, bought out the Co-operative Store, and are carrying it on as the Regimental Store. They are having a lively time these days keeping things moving for 850 men, not to speak of what they will have when the remaining 250 come who are expected soon.

If any one wants to hear more about the Christian Regiment they should read an article by Miss Burr in the Magazine called, "The Outlook," for November 17th, 1920. The article is entitled "Bhai Bandi."

Miss Mary J. Campbell writes from Lucknow during the Christmas vacation, "During my short stay in the Punjab, ten W. C. T. U.'s were formed with a membership of 621. This is the best result I have had yet in such a short period of time. I organized three Blue Ribbon units also and more are promised. Some of the public meetings were wonderful. In Ferozepore, where my last Punjab meeting was held, I addressed about 2500 people in the Arya Samaj Mandir. The Samaj very kindly gave Dr. Maud Allen permission for me to speak one hour before their regular meeting. The great audience was most sympathetic in response to my appeal.

I had a delightful time in Montgomery. Mr. Ranson took me out to two of the Christian villages. In Ransonabad 1200 Christians attended my meeting and said, "We are all ready to sign the pledge and to work to save others from these evils." I was pleased to see the progress made by our sister Mission.

"The six days in Pathankot were all too short for the work Miss Martin had so kindly planned for me. 100 Avalon girls belong to the W. C. T. U. and 50 town women also joined. Sangla Hill school and staff gave us 118 members. In all 61 meetings were held, and 10 places visited."

THE INDIAN NATIONAL CONGRESS.

The Indian National Congress met in Nagpore on Christmas day for its 35th session. Six day were spent in Nagpore by the 14,000 delegates to the Congress in animated discussion on National Indian affairs, that of supreme importance in the eyes of the Congress at the present time being Non-Co-operation with the Government.

One of the forms which Non-Co-operation has taken has been a determined stand against the elections to the Legislative Councils inaugurated under the new system of Home Rule. Non-Co-operation urged that people should not vote, and the polling stations were beset by non-co-operators (in many places College students being the chief offenders) who used every means, fair and foul, to prevent people casting their ballots. Many voters stayed away from the polls rather than run the risk of mistreatment, and the polling was simply a farce.

The congress congratulated the nation upon the progress made so far in working the program of Non-Co-operation *especially with regard to the boycott of Councils* by the voters and claimed in the circumstances which have been brought into existence, that the new Councils do not represent the country.

The chief points in the present program of Non-Co-operation are as follows:

1. It calls on parents to withdraw their children from schools owned or in any way aided by Government.
2. On students over 18 years of age to withdraw from such schools and colleges irrespective of consequences.
3. On lawyers to suspend their practice.
4. On merchants and traders to carry out a boycott of foreign goods.
5. On every man and woman to make the utmost possible sacrifice for the National Movement by—

a. Organizing committees in towns

and villages for the purpose of accelerating the progress of Non-Co-operation.

b. Organizing a band of national workers to be called "The Indian National Service."

c. Taking effective steps to raise a national fund to be called "The All India Tilak Memorial Swarajya Fund" for the purpose of financing the foregoing National Service and the Non-Co-operative Movement in general.

While the program preached by the Non-Co-operators has always been non-violent Non-Co-operation, there were some members of the Congress who did not hesitate to affirm loudly that in their opinion their aspirations could not be fulfilled without resorting to violence, and that they should be prepared to resort to violence in order to get their desires.

The Congress voted that the whole program should be put into force at such time as should be determined by either the Indian National Congress, or the All-India Congress Committee, and that in the meantime effective steps should be taken to prepare the country for it.

The resolution on Non-Co-operation was carried amid enthusiastic scenes and shouts of Gandhi ki jai (victory to Gandhi(flowers being showered upon Mr. Gandhi.

The Indian National Liberal Federation meeting at the same time in Madras, expressed its "emphatic disapproval" of the policy of Non-Co-operation "as calculated to destroy the individual's liberty of speech and action and incite social discord, and retard the progress of the country towards responsible government."

One of the speakers on the resolution said that "the boycotte of the Councils had partially wrecked the Reform Scheme, and done incalculable injury to the political progress of the country."

About the same time as these two bodies of Indian Nationalists were sitting in their respective bodies and places of meeting there was also being held in Calcutta a meeting of the All-India Indian Christian Conference. The deliberations of this body are, we believe epoch marking for the Church of Christ in India, and also we cannot but believe that they will have a marked influence on the political life of the country.

The following is taken from a press notice:

There was another animated discussion at today's sitting of the All-India Indian Christian Conference when a resolution condemning the Non-Co-operation resolution adopted by the Calcutta Congress was moved by Prof. S. C. Mukerjea. Prof. Mukerjea was opposed several times by those in favor of Non-Co-operation. Half a dozen amendments were moved and lost. Eventually the following resolution was adopted: That while admitting that there are some causes for the present discontent in this country, this Conference of Indian Christians strongly condemns the policy of Non-Co-operation as proposed by the Calcutta Congress and is decidedly of the opinion that it is impracticable, unwise, unnecessary and suicidal to the best interests of the country.

The Conference also adopted the following resolution:

"That in view of the state of flux in principle and in the constitution of the Indian National Congress it is the opinion of this Conference that it should reserve judgment as to the advisability of either joining or refraining from joining the National Congress."

—W. L. P.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

"WANTED 147 WOMEN MISSIONARIES BY SEPTEMBER, 1921."

How many have read this call on the fourth cover page of March and April issues of the Women's Missionary Magazine? How many who have read this appeal to the women membership of the church have taken the need seriously?

In this issue on page 555 we have given space to "The Missionary Education of the Church." It is a timely message. If read carefully it will certainly do good. Surely if we know the word of God at all, it is to know that upon the Church of Jesus Christ *today* there lies the solemn responsibility, and the stupendous task of the evangelization of the world for Christ, or at least to make known to all people the plan of salvation through Jesus Christ. This was the commission entrusted to the Christian church by her risen Lord and Savior nearly 2000 years ago.

In 1903 there was a call to the United Presbyterian Church in the homeland from its missionaries in the foreign fields, Egypt, India and the Sudan, for more laborers. The Women's General Missionary Society in Convention at Allegheny, Pa., and the General Assembly at Washington, Iowa, that year, endorsed this call, they gave their signature of approval to it, pledged the Church's honor to do what they could. From time to time since 1903 the obligation has been placed before the Church. Some stimulating action came in recent years, but on the whole, the great burden of making good the endorsement of the Church (for this call in 1903) has lacked in the wide spread and deep interest it deserved. Too, largely the Church membership have lacked in responsibility.

Missions seem to be optional, not obligatory with many and the study of our mission fields is confined almost entirely to the women membership of the Church, and this not in any proportion to the measure of opportunity.

If the call for "147 new missionaries" to fill the requirements as given, be realized there must come to the young women a sense of opportunity, and an obedience to faith that the Church has not fully known. If it were merely an excursion of young people to our foreign fields, or a committee to make a survey of needs, it might not be difficult to feel the call, but it is an *enlistment for life*, preceded by some intelligent need of the fields and deepened by an awful responsibility for the same.

"The Missionary Education of the Church" makes much of this possible to us. There are young men and young women leaving our colleges every year who have no idea of missionary responsibility, just because mission study has not had its place either in the home or in the school. We believe the membership of the United Presbyterian Church is keeping pace with other denominations in mission study, but the years of preparation for a life on the mission field has not altogether been filled with interest due the great subject of missions in any denomination.

Our hearts are filled with anticipation of a mighty turning of the Church towards its heavenly trust. Who will dare say that this is not the time for the Church to consider and act. Victory is possible! It is no idle dream to talk of the carrying of the message to all the world in this generation. The world is waiting for the Living Christ. A restlessness is apparent everywhere, the cry is going up from multitudes, a cry recognized by God and interpreted by missionaries at the frone, "Sirs we would see Jesus."

MAKING PREPARATION FOR THE ANNUAL CONVENTION.

For several months past the hosts at Fort Morgan, Colorado, have been busy with plans to take care of the large attendance at the Thirty-eighth Missionary Convention, June 3-7, 1921.

They have a large task and will be found equal to it. We have no concern about the hospitable welcome at Fort Morgan.

But the going to Fort Morgan and receiving the delightful welcome there, awaiting the Convention is not the whole affair by any means. There is to be a year's report of the most strenuous labors of the Secretaries of our Women's Board, beside their full program of work for the coming year to be approved.

Also meeting the missionaries and delegates is a delightful privilege. But even this does not comprise all that is intended for a delegate to the Convention.

This is largely having a good time.

The needful preparation of the delegate begins long before the time of going to the Convention. A woman is hardly able to obtain preparation of mind and heart necessary for the responsible duties of a delegate if she does not begin early to think, pray and study for the purposes of such an important meeting.

Time, labor, and money are only worth the bountiful outlay of each, when the delegate has in her mind and heart the welfare of the work to be presented.

Indeed the best prepared delegate to the Convention is the woman who has during the year made missions a reality in her prayers, gifts and knowledge.

We can scarcely think of a woman consenting to represent her Presbyterial who has not during the year given some time to the reading of her Missionary Magazine, or prayed for the work to be presented in the Convention.

A whole year in thought and service for missions is not too great and will find any woman ready for the duties of a delegate and most certainly will assure her a profitable meeting.

IMPORTANT NOTICE.

WILL PRESBYTERIALS KINDLY SEND THE NAME AND ADDRESS OF DELEGATES GOING TO WOMEN'S GENERAL MISSIONARY SOCIETY CONVENTION AT FORT MORGAN, COLO,, JUNE 3, 1921, TO THE RAILROAD SECRETARY THAT SHE MAY ARRANGE WHERE TO MEET THE CONVENTION TRAIN, SO THAT AS FAR AS POSSIBLE ALL DELEGATES MAY TRAVEL TOGETHER.

ALSO ALL PRESBYTERIALS OR SOCIETIES WHO WOULD LIKE BOARD MEMBERS OR MISSIONARIES TO VISIT THEM ON THE WAY HOME FROM FORT MORGAN, PLEASE SEND WORD SO THAT STOP OFF PRIVILEGES MAY BE SECURED.

Address all communications concerning above to

MRS. W. P. WIEGERING, Railroad Secretary.

352 Alameda Ave., Youngstown, Ohio.

There are 1,800,000 Jews in New York City. From *Prayer and Work for Israel,*" Rev. Thomas Chalmers, United Presbyterian, editor and missionary, we gather the following important facts:

The Year in Jewish Missions.

By the grace of God, whose eye is ever on His covenant people, even in rebellion, the work of giving the gospel to the Jews has gone forward in many lands. There is in many hearts a growing sense of obligation to Israel. The conscience of the Church of Christ is being stirred to a new realization of sin in the neglect of the Jews. Some denominations are arousing themselves to undertake direct work for the Jewish masses in our lands. Many individual believers are here and there bestirring themselves to seek after the Jews in their neighborhoods. Thus there is "a going in the tops of the mulberries trees."

The Year in Our Own Work.

The Lord has been pleased to let us labor on for Him and Israel another year. The work is being broadened and deepened. Our meetings have been regularly conducted throughout the year with evidences of the divine blessing. Many Jews have been attentive to the Word preached, and the Holy Spirit is graciously leading souls into the light. Much literature and many copies of the Word have been placed in the hands of Jews and many supplied to witnesses elsewhere. May the Lord give precious fruit in time to come.

* * *

CO-OPERATION IN EGYPT.

A Conference of Missionaries was held last November in Cairo at which the Egypt General Mission, the American Mission (United Presbyterian), World's Sabbath School Association, British and Foreign Bible Society, Nile Mission Press, and the Church Missionary Society were represented. What is to be termed the Egyptian Inter Mission Council, was organized and a constitution adopted.

The North Africa Mission, the Holland Mission, the American Bible Society, the Y. M. C. A. and Y. W. C. A. will be entitled to membership.

It is contemplated that in addition to serving as a general medium of reference for co-operating missions in matters of common interest the Council will provide a recognized medium between the missionary body in Egypt, the local government and Missionary Boards in America and Europe.

1921 PROGRAM FOR MISSIONARY SOCIETIES.
OUTLINED PROGRAM FOR THE STUDY OF MISSIONS.
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Order from Xenia, Ohio.

THE WOMEN'S GENERAL MISSIONARY SOCIETY CONVENTION, FORT MORGAN, COLO., JUNE 3-7, 1921.

"We hear a lot of talk about the weather," said Mark Twain, "but, I never heard of anybody doing anything about it." For thirty-eight years, like the weather, the Annual Convention of The Women's General Missionary Society has stirred up endless talk about something. Presbyterials planning to make every sacrifice necessary to be represented at Conventions by one or more delegates. This year the distance is greater, and of necessity planning and sacrificing must be greater, but they will send them regardless the cost.

Investigations show that wonderful work has been accomplished as result of this getting together annually. From these Conventions flow the streams that turn the machinery of all our local missionary societies. Think of the blessings that we are withholding not only from ourselves, but also from our home churches, from our missionaries, from the distant mission fields if we are not represented at the Fort Morgan Convention.

A great body of praying people. Everything vital to the missionary enterprise hinges on prayer. Prayer is the greatest force that we can wield. It is the greatest talent God has granted us. May the wish of Spurgeon be ours for our Convention—that there might be five hundred Elijahs at Fort Morgan, each one upon his Mount Carmel, making incessant mention of the mission cause in prayer. Then that little cloud, which is no larger than a man's hand, would spread until it would darken the heavens, and the windows would open, and the showers come down upon this thirsty earth.

Every person should avail herself of the opportunity to attend this Missionary Convention. It is abundantly worth all that it costs in time and money to be present at such a great gathering as the Fort Morgan Convention will be.

We will return to our local societies, with larger knowledge, wider vision, enriched sympathies, stronger faith, and greater zeal—much better prepared in every way for the work at our door, as well as that on behalf of less favored parts of the world.

Presbyterials, enlist the prayers of all members on behalf of the Fort Morgan Convention. Prayer is work. Like all work it is difficult, but it is the most essential thing, let us lay matters before God—by so doing no one can measure the missionary power and possibilities of this Convention. Neglect here explains our short comings. Faithfulness here means increasing fruitfulness. Let us all pray earnestly that the Fort Morgan Convention may be the most spiritual Convention in the history of The Women's General Missionary Society.

MRS. J. FRENCH KERR, Second Vice President.

* * *

THE WORLD'S BIBLE.

"You are a letter of Christ, written with the Spirit of the ever-living God." (II. Cor. 3:3).
—Weymouth.

Christ has no hands but our hands to do
His work today;
He has no feet but our feet to lead men
in His way.
He has no tongue but our tongue to tell
men how He died;
He has no help but our help to bring
them to His side.

We are the only Bible the careless world
will read;
We are the sinner's gospel, we are the
scoffer's creed.
We are the Lord's last message, given in
deed and word;
What, if the type is crooked? What, if
the print is blurred?

What, if our hands are busy with other
work than His?
What, if our feet are walking where sin's
allurement is?
What, if our tongues are speaking of
things His lips would spurn?
How can we hope to help Him and hasten
His Return?

—Annie Johnson Flint,
in "East and West."

THIRTY-EIGHTH ANNUAL CONVENTION

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY IN FIRST UNITED PRESBYTERIAN CHURCH, FORT MORGAN, COLORADO, JUNE 3-7, 1921.

President, Mrs. J. A. McDonald, Youngstown, Ohio; First Vice President, Mrs. J. A. Dague, Cuyahoga Falls, Ohio; 2nd Vice President, Mrs. J. French Kerr, Connellsville, Pa.; Recording Secretary, Miss Lillian Robertson, Spokane, Wash.; Treasurer, Mrs. J. B. Hill, Pittsburgh, Pa.

CONVENTION THEME—"TO THE PRAISE OF HIS GLORY."

PROGRAM.

FRIDAY AFTERNOON.

3:30—Pre-convention Conference, Mrs. J. C. Alter, presiding.

FRIDAY EVENING.

Mrs. J. French Kerr, presiding.

7:30—Devotional Service.

Music.

Greetings:

Colorado Presbyterial.

Convention Church.

Response: Mrs. J. D. Sands, President of Women's Board of Directors.

President's Message.

Announcement of Credentials Committee.

Presentation of Members of Women's Board, of Directors and Missionaries.

Prayer and Benediction, Rev. S. J. Patterson.

Reception.

SATURDAY MORNING.

9:00—Morning Worship.

9:15—Business. Adoption of Program, Minutes, Report of Credential Committee, Roll Call, Appointment of Committees.

9:45—Annual Reports:

Recording Secretary, Miss Jennie Wallace.

Statistical Secretary, Mrs. D. J. Brown.

Treasurer, Mrs. J. B. Hill.

Secretary of Finance, Mrs. D. J. Brown.

Thank-Offering Secretary, Mrs. O. H. Milligan.

11:30—Quiet Hour, Miss Ruth Work.

12:00—Adjournment.

SATURDAY AFTERNOON.

1:30—Praise and Prayer.

1:45—Annual Reports:

Junior Secretary, Mrs. I. H. Milliken.

Editor of Junior Magazine, Miss Carrie Reed.

Presentation of Junior Banner.

2:20—Report of Foreign Secretary (India), Mrs. H. C. Campbell.

2:50—Women's Missionary Magazine, Mrs. George M. Moore, Editor. Miss Hazel Flagg, Treasurer.

3:15—Reports:

Literature Secretary, Miss Elizabeth Milligan.

Indian Secretary, Mrs. J. S. Crawford.

3:45—Facts and Folks in Our Foreign Fields, Miss Anna A. Milligan.

4:15—"Ask the Woman."

4:30—Quiet Hour, Miss Ruth Work.

5:00—Adjournment.

SATURDAY EVENING.

7:30—Freedmen's and Young Women's Night. Mrs. Ada Kerr Wilson and Miss Ida B. Little, presiding.

SABBATH AFTERNOON.

3:30—Communion Service, Dr. S. J. Patterson, presiding.

SABBATH EVENING.

7:30—Foreign Mission Night, Mrs. H. C. Campbell, presiding.

MONDAY MORNING.

9:00—Morning Worship.
9:15—Business.
9:30—Annual Reports:
United Presbyterian Women's Association, Mrs. George W. MacDonald.
Parsonage Secretary, Mrs. J. Howard Maxwell.
Temperance Secretary, Mrs. W. P. Wiegering.
Young Women's Secretary, Miss Ida B. Little.
Field Secretary, Miss Kate A. Hill.
Freedmen's Secretary, Miss Ada Kerr Wilson.
11:30—Quiet Hour, Miss Ruth Work.
12:00—Adjournment.

MONDAY AFTERNOON.

1:30—Praise and Prayer.
1:45—Report of Home Mission Secretary, Mrs. W. S. Cook.
Report of Foreign Secretary (Egypt and Sudan), Mrs. H. C. Campbell.
2:40—"Ask the Woman."
3:00—A Demonstration of Program Building, Mrs. J. C. Alter.
Adjournment.

MONDAY EVENING.

7:30—Thank-Offering Program, Mrs. O. H. Milligan, presiding.

TUESDAY MORNING.

9:00—Morning Worship.
9:15—Business.
9:25—Report of Committees:
Place.
Memorials.
Resolutions.
10:00—Roll Call.
Report of Nominating Committee.
Election of Officers, Members of Board of Directors, and Magazine Committee.
Report of Committee on Recommendations.
11:30—Quiet Hour, Miss Ruth Work.
12:00—Adjournment.

TUESDAY AFTERNOON.

1:30—Praise and Prayer.
1:50—Field Secretary, Mrs. J. C. Alter.
2:10—"Ask the Woman."
2:40—"Snap Shots from the Missionaries."
3:30—Business.
Report of Tellers.
Introduction of new Officers.
4:30—Quiet Hour, Miss Ruth Work.
5:00—Adjournment.

TUESDAY EVENING.

7:30—Home and Indian Missions, Mrs. W. S. Cook and Mrs. J. S. Crawford, presiding.
Consecration Service, Mrs. H. C. Campbell, presiding.

In order that lodging may be secured for every person in attendance at the Fort Morgan Convention, June 3-7, it is necessary to have the names early in April. Delegates, Members of Women's Board, Life Members and Missionaries especially provided with lodging and breakfast. Visitors also will be cared for as far as possible. Write to:

MRS. J. W. FERGUSON,
921 State St., Fort Morgan, Colo.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

THE WORKER'S PRAYER.

Lord, speak to me that I may speak
In living echoes of thy tone.
As thou has sought, so let me seek
Thy erring children, lost and lone.
Oh, lead me Lord, that I may lead
The wandering and the wavering feet;
Oh, feed me Lord, that I may feed
Thy hungering ones with manna sweet.
Oh, strengthen me, that while I stand
Firm on the rock and strong in thee,
I may stretch out a loving hand,
To wrestle with the troubled sea.
Oh, teach me Lord, that I may teach
The precious things thou dost impart,
And wing thy words that they may reach
The hidden depths of many a heart.
Oh, give thine own sweet rest to me,
That I may speak with soothing power
A word in season as for thee,
To weary ones in needful hour.
Oh, fill me with thy fullness, Lord,
Until my very heart o'erflows
In kindling thought and glowing word,
Thy love to tell, thy praise to show.
Oh, use me, Lord, use even me,
Just as thou wilt, and when and where,
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

—Frances Ridley Havergal.

Can we make these petitions our own? Is our desire to tell others of Jesus Christ the Savior of the lost? Are we willing for Him to lead us where He wants us to go? Are we relying on Him for our strength for the work or are we making our own plans and carry them forward in our own strength? Are we studying His word daily and using it as our guide? Are we praying for an outpouring of His spirit on us? Are we seeking to be filled "with thy fullness Lord, until my very heart o'erflows in kindling thoughts and acts?"

Are we willing to say Lord use me just as thou wilt, send me just where thou hast a place for me?

Let us read over and over again these petitions and then ask ourselves the question, *Am I willing for Him to use me in His service?*

A REQUEST.

Please send all orders to 905 Publication Building, Pittsburgh, Pa. There are no supplies at all at the home address. We desire to fill all orders promptly. If the order is sent to the home address it means a delay. The order must either be taken into town (forty-five minutes on street car each way) or be placed in another envelope and taken to the nearest mail box and remailed, which means received at least twenty-four hours later.

We want you to have any or all the supplies we have and we also want you to have them as soon as possible after your order.

MRS. MORGAN'S QUARTER.

Are you having one Thank-Offering story for each monthly program? Many women might enjoy the story of Mrs. Morgan. She was a godly woman. Was interested in telling others of the One Who said, "I am the Way, the Truth, and the Life." She worked very hard that her children could have the real necessaries. It was the day the missionary society met. She thought she would not go, she only had one quarter that she could give and that would seem so small compared to the amounts given by the many other women. She would stay at home and could add that quarter to the money needed for flour or shoes or the medicine little Janie should have.

Conscience kept whispering, "You know you should go even if you have not one cent to give. The little money you have to give does not excuse you from doing your duty. Remember how the Lord blest the few loaves and fishes." Her going influenced at least one other woman to go, a woman who thought she was too busy.

Mrs. Morgan's quarter preached a sermon to one who was not interested at all in missionary work. You will want to know how it ended. Mrs. Morgan was a blessing to others. Are we giving our best to Him?

WHAT IS A THANK-OFFERING?

"Is it when you pay a debt?
No! You haven't got it yet
You're just honest when you pay
What you've owed for many a day;
But when all your debts are paid,
When God's share a tenth you've made
And you say, "I've surely done
All He asks of any one,"
Then you think of things you've had,
Lots of things to make you glad,
And you think, and think, and say,
"What can I for blessings pay?"
Generous giving you'll conclude,
Is the rule for gratitude,
And when loving gifts you bring,
That's a real Thank-Offering."

WHY GIVE A THANK-OFFERING?

Let us consider the Thank-Offering, not in its strict and exact meaning, but as any gift that springs from a grateful heart at some special realization of God's sweet mercies.

None of our lives are without the shining moments. Hours break upon us like the opening of a new day, filling us with holy joy. Times come when the horror of a great darkness falls from us as son or daughter escapes the pitfall and walks straight away with God; days when fear gripped the heart all day long then suddenly faith came with face aflame. The shadow of sorrow crossed the threshold and lingered for a day and a day, then went out and softly closed the door; a stormy morning came with leaden feet until, glancing at the Scripture Text Calendar, a sunbeam of heaven disclosed the blessing in disguise. That night at prayer meeting or that morning service in God's house; listening perhaps listlessly, then suddenly your face lights up and holier impulses come throbbing, as precious light shines from some familiar promise. Putting aside a Thank-Offering at such times makes unforgettable these glorious moments, helps into a richer inheritance and a fuller life of trust. The possibility if such larger living is a reason for giving a Thank-Offering.

A Thank-Offering gift will influence others. Your light will shine. Others will see your good works and imitate. The alabaster box with its precious ointment poured out was a true Thank-Offering. But as long as the Bible is read it will carry its telling message to others and lead to imitation. Why give a Thank-Offering? For the same reason that certain women followed Jesus and ministered unto Him of their substance; that the demon-dispossessed man went not only to his own home and preached but carried the message through the whole country side; that Dorcas busied herself making coats and garments for the poor; that Hannah gave her son to God's service; that the widow gave her two mites; that Phoebe at the risk of her life, carried that wonderful letter to the Roman Church; that men and women ever since, enamored of the Christ and grateful for manifold blessings bestowed by His generous hands, have gladly surrendered all in loving Thank-Offerings unto Him. They have questioned, "What shall I render unto the Lord, etc.," then given joyously.

No Christian woman can place her life along side millions of her sisters in other lands, who know not the loving Savior, without realizing how rich are the blessings of salvation. When this vision comes to the Christian woman it will lead her to the Thank-Offering box with liberal gifts. And she will follow her gifts with earnest prayers that her down-trodden sisters may see the glory-light in the face of Jesus. So the thought of what the gifts will accomplish furnishes a reason for giving Thank-Offerings.

We would not be like the ungrateful lepers of whom the Master said, "But where are the nine?" We will remember God's overflowing mercies. Like the Psalmist our cups are running over. God is doing "exceeding abundantly above" for us. Dwell upon these unrealized, unfathomed riches of God in Christ and your gratitude will express itself in daily Thank-Offerings.

The gift of Christ, the daily blessings, the enriching of our own life, the brightening of the lives of others, the in-

fluence of your giving upon others, are some reasons for Giving Thank-Offerings.

MRS. S. EARL DUBOIS,
Portland, Ore.

"WHY GIVE A DAILY THANK-OFFERING?"

When your request came that I should write an article upon the subject, "Why Give a Daily Thank-Offering?" I at once thought of my Ladies' Bible Class and wondered just what they would say about it.

So I asked them each one to write a short article for me upon the subject. There was much wondering as to whether it meant a daily offering of money, or of prayer and of good deeds, but I would give no explanations.

It is a Community Class composed of members from nine denominations, and the thought of a daily Thank-Offering was new to most of them, except the United Presbyterians, of course.

The returns were most interesting. Naturally, as Bible students they went to the Word for guidance. At the time, we were studying Thessalonians and so one after another quoted those words of Paul from 1 Thess. 5, 17-18. "Pray without ceasing. In everything give thanks for this is the will of God in Christ Jesus concerning you."

But it seemed to be the opinion of all, as one of the ladies from the Christian Church expressed it, that since we receive so many blessings daily, to simply say, "Our Father, we thank Thee" is not enough.

Or, as a Presbyterian and a United Presbyterian put it, "Since we are God's stewards and receive daily we should also give daily of our time, our talents, and our possessions.

One who signed herself a Tither said, "Should I give a daily Thank-Offering unto the Lord?" Yes—

Of my heart—love.
Of my lips—praise.
Of my means—if need occurs.

That a daily Thank-Offering of Prayer and Good Deeds is most essential for spiritual growth was brought out by each one of the Lutheran ladies, but they also urged the consecration of our money as the Holy Spirit may direct.

A member of the Friends Church brought out the thought that such an offering is necessary to keep one in the proper relation to the Holy Spirit. Being just as important for spiritual growth as food is necessary for physical growth.

Some interesting reasons for thankfulness were expressed. One lady, a Reformed Presbyterian, said she gave thanks each morning for the rest and watchful care of the night and expressed this thankfulness by offering herself to be used through the day for the promotion of God's honor and glory.

Another lady was thankful every day that she had a deeply spiritual mother, who taught her to fear God rather than man, who also taught her that she was God's steward, and all that she had belonged to Him.

One mother, a Methodist, said that while she was pondering upon the use and practical application of a daily Thank-Offering her little boy was taken sick. She feared pneumonia, but home remedies availed, a doctor was not needed, and she was saved that expense. Above all she was saved that anxiety which only mothers know when they are nursing their sick. So she reasoned that that called for a Thank-Offering in cash, which she made. Each day since she has found things that call for a Thank-Offering.

More than one spoke of the starving millions across the seas and of our peace and plenty over here which should cause us to breathe our thanks constantly to the kind heavenly Father for our manifold blessings.

The psychology of the daily Thank-Offering was also most strikingly brought out by a lady who showed its reflex influence upon any life. She said it has a wholesome effect, in that it emphasizes the good and minimizes the evil: brings out the brightness and dispells the gloom: scatters sunshine, drives away the shadows: makes optimists instead of pessimists.

MRS. A. M. REED,
Manhatten, Kans.

LIST OF LIFE MEMBERS.

December 15th to January 15th—Continued.

SENIOR LIFE MEMBERS.

From January 15 to February 15, 1921.
At $25.00 Each.

Mrs. J. B. Scott, Church St., Woodlawn, Pa. By her husband, Dr. J. B. Scott.

Miss Mary J. Wilson, Milford, Mich.

Mrs. B. M. Burrell, 5871 Rogers Street, Detroit, Mich. By Mrs. Jas. Warren.

Mrs. W. T. Armstrong, Redford, Mich. By her husband.

Mrs. Clyde Gass, Redford, Mich. By the family.

Mrs. Lottie Robinson, Clawson, Mich.

Mrs. Esther Glefke, Royal Oak, Mich.

Mrs. E. M. Rawie, Pittsburgh, Pa. By her granddaughter, Miss Rose Nuttall.

Miss Margaret Reed, Detroit, Mich.

Miss Charlotte Maplebeck, Detroit, Mich. By a friend.

Mrs. Mary McDonald, Detroit, Mich. By Miss Elizabeth McDonald.

Mrs. Ada Henderson, 330 Windsor Street, Marion, Ohio. By Mrs. Homer B. Henderson.

Mrs. Fred P. Kenny, 816 Wabash Avenue, Detroit, Mich. By a friend.

Mrs. J. Hess, 869 14th St., Detroit, Mich. By a friend.

Mrs. Fred Martin, 37 Kimberly Street, Detroit, Mich. By a friend.

Mrs. Homer F. Wanker, 26 Philadelphia Ave., Detroit, Mich. By a friend.

Miss Ella J. Kyle, Bad Axe, Mich. By a friend.

Mrs. Elvira Kramer, 123 S. 13th St., Richmond, Ind. By herself.

Mrs. B. B. Myrick, 326 N. 11th St., Richmond, Ind. By Aid Society.

Mrs. W. P. Cooley. By husband, Seaman, Ohio.

Mrs. Mary E. McCright. By her husband, Seaman, Ohio.

Mrs. Mary E. Williams. By S. S. Class and family.

Mrs. M. A. McIntyre. By W. M. S., Seaman, Ohio.

Miss Lina Myers, W. M. S., Seaman, Ohio.

Mrs. R. A. Glasgow. By husband and daughter, Cherry Fork, Ohio.

Mrs. O. C. Campbell, of Robinson W. M. S.

Mrs. G. M. Bable, of Robinson W. M. S.

Mrs. S. S. Douds, of Robinson W. M. S.

Mrs. R. J. Glass, of Robinson W. M. S.

Mrs. Mattie B. Dick, of Robinson W. M. S.

Mrs. J. W. Smiley, of Robinson W. M. S.

Mrs. Margaret Ackleson, of 1st Burgettstown W. M. S.

Mrs. J. A. McClurg, of 1st Burgettstown W. M. S.

Mrs. W. F. Scott, of 1st Burgettstown W. M. S.

Mrs. S. C. Malone, of 1st Burgettstown W. M. S.

Mrs. R. J. Donaldson, of 1st Burgettstown W. M. S.

Miss Darley Bebout, Pike St., Canonsburg, Pa. By friends in Chartiers U. P. Church.

Mrs. J. Ard Cowden, Hickory, Pa. By her husband.

Mrs. William S. Glass, North Buffalo W. M. S. By Mrs. J. C. H. Maxwell.

Miss Anna M. Patterson, Houston, Pa. By her niece, Pauline Reed.

Mrs. A. E. Clarke, 1115 Jancey St., Pittsburgh, Pa. By her father, C. L. Reed.

Mrs. Rebecca Banfield, Houston, Pa. By herself.

Mrs. Thro. Vera, of the 2nd Washington, Pa., Y. W. M. S.

Miss Mary L. Clark, of the 2nd Washington, Pa., Y. W. M. S.

Miss Lulu Clark, of the 2nd Washington, Pa., Y. W. M. S.

Miss Mary Brownlee, of the 2nd Washington, Pa., Y. W. M. S.

Mrs. J. L. Cockins, West Pike St., Canonsburg, Pa. (In memory of her late husband).

Miss Jennie Fife, 216 W. College Street, Canonsburg, Pa. By her cousin, Miss Ada Fife.

Mrs. Lena Miller King. By her mother. (In memory of her beloved father and sister, Mr. J. Martin Miller and Edna Miller.)

Miss Mary Bell Miller. By her mother. (In memory of her beloved father and sister, Mr. J. Martin Miller and Edna B. Miller).

Miss C. C. Thomson. By the W. M. S. of 2nd Church, Washington, Pa.

Miss Margaret Radcliffe. By Mrs. J. R. Johnson.

Mrs. Alexander McClurg. By Miss C. C. Thomson.

Miss Margaret C. Borland. By herself.

Miss Katharine L. Clark. By herself.

Mrs. R. W. Crothers, Taylorstown, Pa. By her four grand-children, Robert, Mary Virginia, Jane and Charles Crothers.

Mrs. J. P. Gibson, 433 Atlantic Ave., Long Beach, Calif. By her friends in the Fort Morgan, Colo., congregation.

Mrs. Jennie McClain Work, 306 Penn Ave., Wilkinsburg, Pa. By her friends in the Fort Morgan, Colo., congregation.

Mrs. A. Wilson, 5365 James Ave., Oakland, Calif. By Mrs. Louise Smith.

Mrs. James S. Scott, 15 Woodlawn Ave., Buffalo, N. Y. By Mrs. Hugh Kennedy.

Mrs. L. M. Parr, 310 E. Locust St., San Antonio, Texas. By her daughters and help of W. M. S.

Mrs. Ellen Clements. By her children.

Mrs. Lena George. By her children.

Mrs. W. J. Atwell, Clintonville, Pa. By her son, Bert Atwell.

Mrs. Wm. Riddle, Clintonville, Pa. (In memory of her husband).

Mrs. Anna Boyd, R. F. D. 18, Jackson Center, Pa., Ebenezer W. M. S.

Memorial for Mrs. Tirza Ray. By her daughter, Mrs. R. E. English, Grove City, Pa.

Memorial for Mrs. Porter Kelly. By her daughters, Mrs. Bessie Snow and Mrs Ethel Shidemantle, Bruin, Pa.

Memorial for Mrs. Daniel Walker. By her son, John Walker, Bruin, Pa.

Mrs. John S. Jameson, Karns City, Pa. By her husband.

Mrs. D. M. Thompson, Chicora, Pa. By her children.

Mrs. H. A. M. Cross, Bruin, Pa. By her husband.

Mrs. M. A. Gibson, Slippery Rock, Pa. By her husband.

Mrs. W. F. Goldspohn. By W. M. S. of Arlington U. P. Church.

Mrs. Adolph Beich. By her uncle and aunt, Mr. and Mrs. W. H. McLeish.

Mrs. Neiman Thompson. By a friend.

(In memory of Carrie Rowan Coppock). By Glynne Rowan Megchelsen and Karl Megchelson.

Mrs. A. F. Pfeiffer. By Mr. A. F. Pfeiffer, 6913 National Ave., West Allis, Wisc.

Mrs. Will. By her husband.

Mrs. George McKerron. By her son, Gavin McKerron.

Mrs. Angeline F. Rankin. By herself.

Mrs. J. P. Gibson, 433 Atlantic Ave., Long Beach, Calif. By her friends in the Fort Morgan Congregation.

Miss Eleanor McKinley, Loveland, Colo.

Mrs. Eleanor Blair, Loveland, Colo.

(In memoriam.) Mrs. O. W. Spicer, Colorado Springs. By Dr. O. W. Spicer.

Mrs. Anna M. Dunn, Greely, Colo. Given from her mother's estate.

Mrs. Isabell White, Torrington, Wyo. By Miss N. Ethel White.

Mrs. M. E. Mahaffy, Torrington, Wyo. By Miss N. Ethel White.

Mrs. James Goodbrand, 303 Vermont St., Buffalo, N. Y. By Mrs. Charles Chamberlain.

Miss Maria Dixon, 445 Plymouth Avenue, Buffalo, N. Y. By Mrs. Alex Paterson.

Miss Rebecca E. Braden, 26 Orton Pl., Buffalo, N. Y. By self.

Mrs. W. R. Wilson, York, N. Y. By W. M. S., U. P. Church, York, N. Y.

Mrs. N. B. McClung, York, N. Y. By W. M. S., U. P. Church, York, N. Y.

Mrs. J. C. Core, of Weiser, Idaho. By Mr. and Mrs. McNeel, of Caldwell, Idaho.

Mrs. J. C. Adair, Nampa, Idaho. By her husband, Prof. J. C. Adair.

Mrs. William Adair, Roberts, Idaho. By her husband, Rev. W. Adair.

Mrs. Edger Craft, 453 S. Clarkson, Denver, Colo.

Mrs. T. A. McBurney, 501 Pennsylvania, Denver, Colo.

Mrs. Edward Seerie, 2823 Yallijo, Denver, Colo.

Miss Nellie B. Curry, 2759 West 33rd St., Denver, Colo.

Mrs. R. A. Pollock, 1759 Madison, Denver, Colo. By the society.

Mrs. W. B. Rankin. By her husband.

Mrs. S. J. Guthrie. By her husband.

Mrs. W. M. Robertson. By a few friends on her fiftieth wedding anniversary. (She died recently).

Mrs. P. F. Larner. By her daughter.

Mrs. George J. Gobel. By two daughters, Jessie and Pearl.

Mrs. C. M. White. By her little daughter, Charline.

Mrs. Chas. Hall. By Mrs. W. B. Boies, E. Palestine, Ohio.

Mrs. Frank C. Brown. By aunt, Mrs. J. A. McDonald, 62 Willis Ave., Youngstown, Ohio.

Mrs. Wm. H. Luebben. By Mrs. Wm. M. Luebben, 63 Willis Ave., Youngstown, Ohio.

Mrs. Reese Edwards. By Women's Bible Class, Sebring, Ohio.

Mrs. McClain. By her son, Sebring, Ohio.

Mrs. Wm. Jones. By a friend, Sebring, Ohio.

Mrs. Chas. Beebout. By her husband, Sebring, Ohio.

Mrs. W. D. Beggs, 1891 Knowles Street, E. Cleveland, Ohio. By her daughter, Mrs. J. G. Houston.

Miss Louise Walker. By Mr. and Mrs. Fred Walker, Warren, Ohio.

Mrs. J. I. Wherry. By Ladies of congregation, Warren, Ohio.

Mrs. Mary Gebhart. By friends, Warren, Ohio.

Mrs. E. C. Johnson. By husband, Warren, Ohio.

Mrs. Tom Evans. By husband and daughter, Warren, Ohio.

Mrs. Lee Trimble. By husband and son, Warren, Ohio.

Mrs. Geo. Turton. By husband, Warren, Ohio.

Mrs. J. M. Irons. By husband, Struthers, Ohio.

Mrs. J. R. Moore. By husband, Struthers, Ohio.

Mrs. Ralph M. Cooper. By aunt, Miss Agnes Stewart, Struthers, Ohio.

Mrs. Harry Jackman. By husband, Struthers, Ohio.

Catherine P. Jones. By mother, Mrs. Elsie C. Jones, Youngstown, Ohio.

Mrs. McHugh. By Dr. and Mrs. R. M. Morrison, Youngstown, Ohio.

Rev. Jno. Heslip. By Dr. and Mrs. W. P. Weigering, Youngstown, Ohio.

Mrs. Geo. Ewing, 190 Orchard Avenue, Youngstown, Ohio. By Mrs. Laura M. Ewing and Mrs. A. H. Buelule.

Miss Sara J. Charles, 150 Frost Avenue, Rochester, N. Y. By Mrs. Jno. Heslip.

Mrss. W. M. Richie. By mother, Mrs. H. P. Mackey.

Mrs. Esther Sherrer. By Mrs. R. H. Rockwell, Cuyahoga Falls, Ohio.

Mrs. Lee Trimble, 301 Lincoln Ave., Bellevue. By aunt, Mrs. J. M. McCormick.

Mrs. Myrtle Gillespie. Certificate sent to Miss Jessie Ross, Cleveland, Ohio.

Mrs. Bessie Gibbie. By a friend.

Mrs. A. R. Moore. By a friend.

Miss Ruth Barnett. By mother, Mrs. Jas. Barnett.

Mrs. C. C. Adams, Cairo, Egypt. By Rev. and Mrs. H. C. McAuley.

Mrs. Robt. Jardine. By son, John, S. Hgts. Ave., Youngstown, Ohio.

Mrs. T. H. Summers. By father and mother, Mr. and Mrs. J. W. Long.

Mrs. Jane Anderson. By son and daughter, 1513 Hiram St., Youngstown, Ohio.

Mrs. Jno. Black, 629 Union St., Youngstown, Ohio. By her husband.

Mrs. Peter Bence, 1513 Hiram St., Youngstown, Ohio. By her husband.

Mrs. Susan B. Renton. By husband, 712 Caledonia St., Youngstown, Ohio.

Mrs. Blanche Taylor. By her S. S. Class, Lisbon, Ohio

Mrs. Blanche M. Wilson. By 1st Akron Y. W. M. S., Akron, Ohio.

Mrs. Mary J. Taylor. By 1st Akron W. M. S., Akron, Ohio.

Mrs. R. J. Francis. By W. M. S., 4th Cleveland, Cleveland, Ohio.

Mrs. W. R. A. Reid. By husband, 1496 Wyandote Ave., Lakewood, Ohio.

Mrs. M. J. Card. By sister, Mrs. J. S. McBride, 1282 W. 115th St., Cleveland, Ohio.

Mrs. B. J. Allcorn. By husband, Lisbon, Ohio.

Mrs. T. O. Kelly. By husband, Lisbon, Ohio.

Mrs. Dina Nevin. By Lisbon W. M. S., Lisbon, Ohio.

Mrs. Chas. B. Crawford. By Grace E. Alexander, Cleveland, Ohio.

Mrs. Lawrence Duncan, 13709 Rugby Rd., Cleveland. By husband's father.

Mrs. J. B. Wilson. By W. M. S., 6th, Cleveland.

Mrs. J. M. Dickson, Liberty congregation, Hubbard, Ohio, R. F. D.

Mrs. W. G. Munn. By Mrs. M. Alexander.

Mrs. Glen Webb. By her mother, Mrs. Williamson and brother, Walker Williamson.

Miss Nina White Chalmers. By her father.

Mrs. Maud Fregus. From the Y. W. M. S., Topeka, Kans.

Miss Hazel Tweedy, 1268 Garfield Street, Topeka, Kans.

Mrs. John Flack, Venetia, Pa. By her family.

Mrs. John A. McMurray, Venetia, Pa.

Mrs. James Stoffer, Houston, Pa. By her husband.

Miss Jane Welsh, Houston, Pa. (In memory of her mother, Mrs. Margaret Welsh).

Miss Eleanor Haft, Houston, Pa. By her friend, Mrs. Horace E. Chamberlain. (In memory of her mother, Mrs. Mary Black Arnold.

Mrs. Ralph W. McGranahan, 1312 Corporation St., Beaver, Pa. By Mrs. W. J. Brown.

Mrs. Etta A. Watt, 502 E. North Ave., N. S., Pittsburgh, Pa. By her daughter.

Mrs. Elizabeth McCrea Holmes. (In memoriam). By her children, Mr. and Mrs. Edward J. Dittmar, 1309 Esplanade St., N. S., Pittsburgh, Pa.

Mrs. J. D. Bolton, 1711 Termon Ave., N. S., Pittsburgh, Pa.

Florence Bolton, 1711 Termon Ave., N. S., Pittsburgh, Pa.

R. Lulu Bolton, 1711 Termon Ave., N. S., Pittsburgh, Pa.

Mrs. Arthur MacGonagle, 6815 Prospect Ave., Ben Avon, Pa. By husband.

Mrs. Dorothy Elliott Thompson, Brighton Rd., Ben Avon, Pa. By her husband, R. L. Thompson.

Miss Margaret M. Hazelett, 1119 Fayette St., N. S., Pittsburgh, Pa. By the 12th Church, N. S., W. M. S.

Mrs. J. Lyle Shaw, Toronto, Ohio. By Toronto W. M. S.

Mrs. Francis Dobson, Salinesville, Ohio. By her daughter.

Mrs. W. A. McBane, Salinesville, Ohio. By her husband.

Mrs. John Rehmann, River Side Avenue, Wellsville, Ohio.

Mrs. Geo. McLean, Broadway, Wellsville, Ohio.

Mrs. J. T. Adams, Carrollton, Ohio. By Carrollton W. M. S.

A Memorial for Adda J. Wright. By her mother, Mrs. Belle G. Wright.

Miss Etta Duncan, 711 Commerce Street, Wellsville, Ohio.

Mrs. James Stephenson, Richmond, Ohio. By her children.

Mrs. Rilla Lee Warren, Knoxville, Ohio. By her husband.

Mrs. Alta Ruth Sapp, Knoxville, Ohio. By her husband.

Miss Lola Warren, Knoxville, Ohio. (In memory of her aunt, Mrs. R. E. Gladden.

Miss Harriet T. Thatcher, 806 N. Court St., Steubenville, Ohio. By her sister, Miss Frances Thatcher.

Miss Stella Kane, 157 S. 7th St., Steubenville, Ohio. By Mrs. H. T. McLaughlin.

Miss Annie Kane, 157 S. 7th St., Steubenville, Ohio. By Miss Eleanor Alexander.

Mrs. David J. Melville, Steubenville, Ohio. By Mrs. D. F. Melville.

Mrs. E. G. Perkins, Steubenville, Ohio. By Mr. E. G. Perkins.

Miss Margaret White. A memorial from Y. W. of 2nd, E. Liverpool, Ohio.

Mrs. Mary Shaw, St. George St., E. Liverpool, Ohio. By a friend.

Mrs. J. S. Paisley, 285 Belleview Blvd., Steubenville, Ohio. By Mrs. L. P. Reeder.

Miss Elizabeth Anderson, E. Liverpool, Ohio. By Mathew Anderson.

Mrs. Nancy Rankin, E. Liverpool, Ohio. By her nieces.

Mrs. F. N. Croft, E. Liverpool, Ohio, By Philathia Class.

Miss Wilda Warner, Lincoln Ave. By Mrs. Nancy Rankin.

Miss Mary Ogilvie, N. S. By Mrs. Nancy Rankin.

Miss Kathryn Ogilvie, N. S. By Mrs. Nancy Rankin.

Mrs. Lois O'Brine. By a friend.

Mrs. Allie DeArnold. By a friend.

A memorial for Mrs. G. A. Brown, Cal-

cutta, Ohio. By her husband, Rev. G. A. Brown.

Miss Laura Anderson. Certificate sent to Miss Mary M. Welsh, Ingram, Pa.

Mrs. Liva Cadwallader. Certificate sent to Miss Mary M. Welsh, Ingram, Pa.

Mrs. Jean McBride, Verner Ave., Ingram, Crafton Station, Pittsburgh, Pa.

Miss Ruth Welsh. By Miss Mary M. Welsh, Crafton, Pa.

Miss Elizabeth Askin. By Miss Mary M. Welsh, Crafton, Pa.

Mrs. Clara McKean, 381 Penna. Ave., Oakmont, Pa.

Mrs. William Braithwait, 5th St., Oakmont, Pa. By Oakmont W. M. S.

Miss Annie Smeaton, Harmerville, Pa. By Mr. and Mrs. A. E. Berg. (In memory of their son, Edmund E. Berg).

Mrs. Thomas Dixon. By Homewood W. M. S.

Mrs. Nancy E. Runion, 261 N. Central Ave., Canonsburg, Pa. By her niece, Mrs. A. G. Boal.

Mrs. Margaret M. Dunlap, 261 N. Central Ave., Canonsburg, Pa. By her niece, Mrs. A. G. Boal.

Miss Nancy T. Runion, 261 N. Central Ave., Canonsburg, Pa. By her cousin, Mrs. A. G. Boal.

Miss Velma G. King, 842 Inwood Street, Pittsburgh, Pa. By a friend.

Miss Lottie G. Stoup, 7401 Race Street, Pittsburgh, Pa. By a friend.

Mrs. Cynthia Henderson. In loving remembrance. By her daughter, Mrs. Nan H. Moore, 403 Ross Ave., Wilkinsburg, Pa.

Mrs. M. H. Bell, 7929 Tioga St., Pittsburgh, Pa.

Mrs. W. L. Maxwell, 1423 Coal St., Wilkinsburg, Pa.

Mrs. Charles R. Adams. By her sister-in-law, Mrs. W. K. Given.

Mrs. J. E. Clark, Cecil, Pa. By Rev. H. B. Fairman.

Mrs. Ralph L. Hill, Woodville, Pa. By Dr. R. L. Hill.

Miss Edna Hormel, Oakdale, Pa. By her parents, Mr. and Mrs. P. F. Hormel.

Miss Florence Cleland, Oakdale, Pa.

Mrs. James H. McCrae, 6415 Dean St. By her husband.

Helen Hunter McCrae, 35 Joseph Street, Pittsburgh, Pa.

Mrs. W. R. Dickson, McDonald, Pa. By a friend.

Miss Mary Moore. By her family.

Mrs. J. A. Alexander. By her husband, Rev. J. A. Alexander.

Miss Laura Moore. From 3rd, Carnegie, Y. W. M. S.

Mrs. John Rodda. By her husband.

Mrs. John G. Lidgett. By Mrs. F. E. Herriott.

Bertha McKown, Sturgeon. By her mother.

Mrs. H. A. Boyle, 2028 S. St., University Place., Nebr. By her mother, Mrs. H. C. McCau.

Mrs. J. K. McFall, West 7th St., Tarentum, Pa.

Miss Myrtle Megchelson, 520 Fulton Street, Keokuk, Iowa.

Mrs. J. A. Thompson, Tarkio, Mo.

Miss Mary Lyon Thompson, Assiut, Egypt. By a member of the Mary Lyon Thompson.

Miss Margaret Morrison, 42 Winthrop St., Brockton, Mass. By Miss Bessie Brown.

Mrs. J. W. Craig. (In memoriam). By her daughter, May Craig Gates.

Corrections:

Mrs. Jennie Barnett. By her grandchildren, Josephine, Martha and Robert McFarland.

SENIOR LIFE MEMBERS.

$25.00 Each.

February 15, 1921, to March 15, 1921.

1. Miss Laura Anderson, certificate sent to Miss Mary M. Welsh, 25 Mackin Avenue, Ingram, Crafton, Pa.

3. Lucia Dwight, Cario, Egypt. By three members of the Mary Clokey Porter Missionary Society, 1st Church, N. S., Pittsburgh, Pa.

4. Mrs. William Johnson. By her husband, Dr. William Johnson.

5. Mrs. M. Noal. By her eldest son.

6. Mrs. Lily Marshall, 21 Violet St., Providence, R. I. By a friend.

7. Mrs. C. A. White, made a crowned member. By her husband, Mr. C. A. White.

8. Mrs. Luella K. Williams, Freeport, Pa.

9. Mrs. E. H. Wallace, Freeport, Pa. By her husband, E. H. Wallace.

10. Mrs. T. L. Brown, Fowler, Calif. By Mr. and Mrs. Wm. M. Brown.

11. Miss Marion Stewart, Spruce Run, Avalon, Pa. By her sister, Miss Annie S. Stewart.

12. Mrs. J. Fulton Wilson, 722 Ridgeview Ave., Bellevue, Pa. By Mr. H. O. Fisher.

13. Mrs. R. A. Jamieson, 815 Allison Ave., Washington, Pa.

14. Mrs. J. I. Giles, 164 Henderson Ave., Washington, Pa.

15. Mrs. W. H. Wolf, 203 Duncan Ave., Washington, Pa.

16. Mrs. Sadie J. King, Cambridge, N. Y. By a friend.

17. Miss Mary E. Graham, Monmouth, Ill. By a friend.

Correction.

Mrs. M. M. Carleton. By friends in the congregation.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK:

Foreign Special: Salaries of Bible Women in India. Amount needed, $4000.00.
Home Special: Salaries of three missionaries. Amount needed, $2600.00.
Miss Eva Johnson, Henderson, N. C. Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Roe Williams, Los Angeles, Calif.

NEW YOUNG WOMEN'S SOCIETIES.

Cleveland Presbyterial, Alliance Y. W. M. S., 10 members, President, Mrs. J. F. Campbell, 753 Devine St.

Cleveland Presbyterial, E. Palestine Quay Missionary Society, 23 members, President, Miss Helen Stoddard.

Butler Presbyterial, First Butler, Minnie Beatty Missionary Circle, 35 members, President, Miss Julia Wise, 620 Brown Ave.

Oklahoma Presbyterial, Tulsa Y. W. M. S., 15 members, President, Miss March Holmes, 201 N. Cheyenne St.

Monongahela Presbyterial, Beechview Y. W. M. S., President, Mrs. J. I. Steele, Dagmar Ave.

Monongahela Presbyterial, 2nd Wilkinsburg, Kate Lorimer Guild, 22 members, President, Mrs. Frank Boli.

A CORRECTION.

"A Garland of Marigolds" is the name of the new society of 9th Avenue Church, Monmouth, and not "A Garden of Marigolds." Pardon the error.

Temperature rising slowly; but we hope for a sudden rise very soon. March 1, 1920, showed $1773.00; March 1, 1921, $1788.00. We trust that the May Magazine will show a decided advance and that the next report will be $1500 in advance of last year's figures, $5000. Wonder how many societies will have a good record this year in the matter of the Young Women's Special Fund? Have you done your best?

CULLINGS FROM LETTERS.

Mrs. Carson, of Spirit Lake, Idaho, speaks of a few things done by the young women of her church. The society is known as the I. H. S. Club (In His Service). Every Tuesday evening the girls meet for Bible study with a graduate of Los Angeles Bible School as teacher. At present the topic is the life and attributes of Christ. The leader keeps the thought of missions before the girls and expects to have some special missionary meetings. During the past summer, the club was kept open, the girls studying the "Americanization" topic. These girls are providing $150.00 towards the support of a Bible woman in India. Mrs. Carson spoke of the society as being away in the Northwest and was anxious for us to know of it.

Mrs. McMillan from Shushan, N. Y., gives items that are interesting: "The district is rural, some driving six miles to meetings. A home-reading contest is being conducted consisting of assigned parts in several magazines: The Women's Missionary Magazine, Missionary Review of the World, Christian Americanization. They use the prayer cycle. This society remembered the little son of Rev. and Mrs. Raymond Edie, of Khartum North, at Christmas time, sending him quite a wardrobe suit-

able to his age. Riceville, Tenn., received a box of clothing and the different mission departments are being remembered with contributions. At one of the meetings each member is to state briefly what the society has meant to her during the year and what has interested her more than any other one thing."

Have you any items of interest that others might appreciate?

FOR YOU!

Have you been wondering what your society will take up as a study after summer vacation? You need wonder no longer. Denominations will use books which will open up to all the needs of the respective fields. For the United Presbyterians, our study is to be based on the book, "From Survey to Service," prepared by Miss Anna A. Milligan.

Not one of our societies can afford to omit this study by substituting any other line of study. If we are to be intelligent as to facts, we must study. No other book can open up to us the needs and opportunities of our fields like our own book can. Order book from our own Literature Department, 904 Publication Building, Pittsburgh, Pa. Watch the Literature Department page in the Magazine for announcement of the time book is off the press.

"UNUSED TOOLS."

When the lesson on talents was recently under discussion in the Sabbath School, the sin of disuse of ability was more emphasized than the merit of right use. This may have been due to human frailty—seeing the error or fault and overlooking the praiseworthy deed. But does not God class as a grievous sin omission as well as commission? Perhaps more lives have failed because of neglect than for wrong doing.

Life does not stand still. It either improves or grows less useful. It grows brighter or becomes dull and rusty. It is growth versus stagnation or decay. The success of life does not rest on the possession of one talent or many talents. The use of these is the important part. We are responsible for what we have and not for that which we have not.

It is a poor rule for us to dwell always on our insufficiency. Someone has said that it robs us of moral courage to even say, "I cannot" or "I have no ability," or "It is just like me to make blunders," or "I am afraid to try." Many a capable person has faded into insignificance because she was guilty of self-dispraisement.

A man was speaking of his disappointment on visiting his old home to find things falling into decay. What most distressed him was the sight of his father's tool house now tumbling down and the once bright and keen tools now rusty and dull—all because of lack of care and proper use. The run-down condition of farm and buildings was due not to lack of tools, but to the disuse of them.

The writer went on to say that metal tools are not the only ones that will grow "rusty." Reference was made to a girl friend, now grown to maturity, who was deemed the brightest and most attractive girl in her class and who led in history and literature and showed marked practical ability. But, having allowed the cares of the world to press in on her to the exclusion of the finer things of life, she developed into a slovenly, unattractive woman, dull in mind as well as in person. Occasionally she read the newspaper, but had no interest in any world, not even in the small one in which she moved. "Unused tools!" That was the verdict.

This lesson needs to come with great force to the girls in our high schools and colleges and to those who are actively engaged in the business or professional life or who are presiding over a home. Nor need it be too late for some who are approaching middle life to look about and note the condition of their tools. There is danger that life may not be developed into its finest possible proportions. Even those persons who are surrounded by brilliant hopes may sink into oblivion—one of their own making brought about by neglect.

Have you, Christian young woman, cared for the development of your soul? Are you intent on things of the world only? Do spiritual things seem dull and

prosy to you? Perhaps you are not using that part of your being. Magnify those things that tend to make you feel more kindly towards others; that draw out your active sympathy. No organization offers more opportunity to you than the missionary society. Its range of study encircles the globe, all people and their whole life—history, literature, sociology, parlimentary law and many other things you can get to your hearts content. There is room for any and all, but, alas! so many have no time to spare for such development. Some day there is danger of such a lament as follows: "While I was busy here and there, the opportunity to be of lasting use in the Kingdom passed me by and now I am weak and helpless; my powers have left me; my keenness is gone; I am undone!" Unusued tools of service mean a lost crown.

Note:—One Young Women's Secretary sent a voluntary report of some of her work. Good plan, don't you think? Miss Kiester of Butler Presbyterial is the writer.

I spent last Saturday afternoon with the Pearl Mission Circle of Meridian. Although it has decreased in numbers, the quality of the work seems better. The girls were very much surprised to see me drop in, especially in a pouring rain. Yet I feel that they were as happy to have me with them as I was to be there. The girls are all quite young. I am sure that their interest in missions has increased since their able president and leader, Mrs. McCleery, sailed for the Sudan. They keenly miss her wise counsel and sunny disposition.

In November I attended the Thank-Offering meeting of the Grove City M. C. It was not because I was there that they gave the largest Young Women's Thank-Offering, $218.00, for they were as much surprised to see me step in as I was to find a tureen supper and a special Thank-Offering program prepared.

In the last two years, the Young Women's societies of our presbyterial have given two workers to the Foreign field: Miss Florence White, who went to Egypt in the Fall of 1919, from the Grove City Mission Circle, and Mrs. Pearl Roe McCleery, who with her husband, sailed for the Sudan last September, from the Pearl Mission Circle of Meridian.

A SUNNY SOUTH SOCIETY.

The Young Women's Missionary Society of Knoxville College was organized July 20, 1918, by Miss E. I. Kerr, with six members. The meetings were held twice each month at the homes of the respective members during the first year. They are now held once a month in the parlors of Elnathan Hall, Knoxville College.

It was our plan to take up some mission study at our meetings. The first book studied was "The Power House at Pathankot" and the second, "American Christianization." A chapter was studied at each meeting until the books were finished. For the last two years, we have used the topics from the Missionary Magazine for our study. Our society has increased until we now have thirty-three members.

In the year 1919, the offerings taken in the society were sent to help support a boys' school in India. The offerings taken in 1920 were divided equally between Foreign Missions, and Freedmen's Missions. We have not decided to what cause the offerings taken this year will be devoted.

Each year the Young Women's Missionary Society gives a pageant at the Thank-Offering services. The one given at the last Thank-Offering was entitled, "Watchman What of the Night?"

The members of our missionary society are earnest, wide-awake girls and each is willing to do anything she can for the betterment of the society and humanity. Each girl, at the beginning of every year, makes a pledge to give a certain amount each month and all are faithful to their pledges. We feel very grateful for the way God has prospered our society and we earnestly ask your prayers that we may grow stronger and do better each year.

MILDRED A. CAUSLER,
Knoxville, Tenn.

"MAKING SERVICE A JOY."

By service we mean submission to the will of another. In the New Testament we are told we are not our own for we are bought with a price. Since we are God's by purchase we are subject to His will, but God does not inflict His plans for our lives upon us, He rather allows the choice of decision.

The foreign field naturally claims one's attention when thinking of God's call to serve Him. As brought out in the Student Volunteer Convention in 1920, "the harvest is plenteous, but the laborers are few." There are now as many missionaries as there are minutes in a week while the number of people to be reached equal the number of minutes from the time Christ walked the earth until the present time. What a need for workers in the foreign fields already occupied! "While the call of the unoccupied fields does not come unto us as there is no one to voice their needs."

We are not all privileged to enter the foreign service, but surely there is work here for us. Lately it seems as if the universities are leading the young people away from Christ, rather than to Him. Any good Christian girl of strong convictions has the opportunity to exert a powerful influence for good in such schools. Yet it seems that one's religion is taboo in conversation. The subject that means most to all of us, that of our relation to Christ, is seldom spoken of except on Sabbath. There is a place in church work for each of us. We have a tendency at times to consider service drudgery, because our hearts are not in the work. We wonder at times when we have been unsuccessful in arousing the interest of some of the young people in the different organizations such as the Young Women's Missionary Society or the O. Y. P. C. U., if the fault does not lie in our leadership rather than in the ones whom we approach. Are we sincere enough; do we pray sufficiently, and are we trusting in God for strength; do we lead or drive?

We know the child when influenced in the right way will gladly do little tasks while if compelled or commanded, it will be rebellious. It is said that play is doing a thing because you want to, while work is doing a thing because you have to. When service is looked upon as work which must be done it becomes drudgery, but when done with love in the heart for the cause of Christ, it becomes a blessing.

Recently in our Young Women's Missionary Society, we have been covering the writing on old post cards with paper. These cards were requested by Mrs. Llewelyan (Eleanor Holliday) to be given to the children in the mission field as merit cards. We succeeded in preparing several hundred cards and a keen interest was taken in the work. As we have a number of girls in the early teens in our society, we find that they enjoy doing work of this kind. We are now having a missionary leaflet reading contest and we are finding that also very successful. Personally I believe work stimulates more interest in the mission field than the best of programs. And the secret of it all is that they are serving others in a concrete way. We hope that some of our girls will hear the call of the Christ Who came to save the least, the lost, and the last. For the call comes, "Whom shall I send and who will go for me," and may there be many who will respond, "Here am I; send me."

ELLEN TARBOX.
Pres. Y. W. M. S., Cedarville, Ohio.

IF EVERY DELEGATE TO THE FORT MORGAN CONVENTION WILL BRING FIVE NEW SUBSCRIPTIONS FROM HER PRESBYTERIAL SOCIETIES THERE WILL BE A SPLENDID INCREASE IN THE CIRCULATION OF THE WOMEN'S MISSIONARY MAGAZINE.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

Mission Study Text-Books and Helps.

The Bible and Missions (Senior), paper, 47c.; cloth, 67c.
How to Use, 15c.
The Bible—What Is It? 3c.
Lamp Lighters Across the Sea (Junior), 40c.
Teacher's Guide, 15c.

Prayer Cycle, 1921, 10c. each; $1.00 per doz.
Bamba, 10c.
Budget Cards, 35c. per 100.
Contribution Envelopes, 25c. per 100.

New Leaflets—Our Own Publication.

Cap'n Pratt Goes to School, 3c.
Plea of the Submerged Tenth, 3c.
A Needy Race, 3c.
Work at Simnasho, 3c.
The Americanization of the Native American, 3c.
The Higher Education of Girls in Egypt, 3c.
A Woman's Sorrow, 2c.
A Boy's Own Story, 2c.
Camping Season, 2c.
Cleaning Out the Well, 2c.
Means of Travel, 2c.
When Death Comes in India, 2c.
Women of India, 2c.

The first two leaflets in the above list are on the work among the Freedmen. "Cap'n Pratt Goes to School" is the sequel to the well-known Junior leaflet, "Cap'n Pratt." The Juniors will be interested to know, after all these years, what became of Cap'n Pratt. The last seven are leaflets on India.

Since the printing of our new catalogue we have heard from the publisher of the leaflet, "My Little Blind Neighbor," that the price will be 5c. in future instead of 2c., the former price. Please note this change in price when ordering the leaflet.

The advertisement for the 1920-1921 mission study books will not appear again. You will notice that some we have been advertising do not appear this month. This is because our supply has been sold out.

We are much pleased with the response being made to the *Leaflet Reading Contest.* Over one hundred societies are engaged in the contest, and almost every day we have word of others who are starting the contest. One woman said, "I thought I kept myself pretty well informed on our mission work but I find I am getting new information from this reading. I did not know there was so much information in the leaflets." Has your society taken it up?

At the W. G. M. S. Convention last May action was taken making our denominational foreign study book the official study book for women's and young women's missionary societies. The book will be a study of the present situation in all lines of work in our foreign fields, the needs and problems of the workers, and will state what the New World Movement funds will do in meeting these needs and solving these problems.

For the benefit of those who are planning their programs for next winter's study course the following outline of chapters is given.

1. The Story the Record Tell.
2. Forward Movements.
   a. The "407" Movement.
   b. The New World Movement.
3. By Way of the Mind.
4. The Healing Touch.
5. Preaching the Gospel.
   a. Evangelistic Work.
   b. The Native Church.
6. Whom Shall I Send and Who Will Go for Us?

The above book is being published by the Foreign Board but will be for sale by the Literature Department of the Women's Board and the price will be announced in the May number of the Magazine.

The Women's Board is preparing two study books for Juniors. The subject of the first is "Foreign Mission Studies for Juniors" and is to provide a foreign study for Juniors to parallel the study for the Senior societies. The second is a revision of "Missionary Lessons for Youngest Juniors," and is for those Juniors who are too young to follow the regular mission study of the Junior societies.

The above books are not yet ready for distribution but we expect to have them at the Convention next June. The prices will be published in the May Magazine.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Almost the most important thing in the Foreign Department this month is the uniting with the teams in prayer for an outpouring of the Spirit on the entire Church, but especially for the power of the Spirit to accompany the teams as they travel from place to place holding foreign mission prayer councils.

Rev. Mills J. Taylor has been working for weeks and weeks getting the whole plan perfected. You can readily see what an undertaking it was to make arrangements for the holding of more than a hundred prayer councils, to find places in which the meetings would be held, to find laborers able and willing to give the necessary time, to make out a schedule that would not conflict or overlap with any other important meeting. There are four teams.

TEAM No. 1—ATLANTIC COAST, Rev. H. C. Chambers, Miss May Holland.

TEAM No. 2—MIDDLE STATES (E), Rev. R. W. Walker, Miss Flora Jameson.

TEAM No. 3—MIDDLE STATES (W), Rev. J. W. Acheson, Miss Anna Milligan.

TEAM No. 4—PACIFIC COAST, Rev. Mills J. Taylor, Mrs. J. C. Alter.

Where possible the councils will continue in session for the entire day. The time is to be largely given to prayer and praise. Very few addresses are expected. Letters have been sent to the presidents of every missionary society—Women's and Young Women's—urging them to remember these councils in their private devotions, at their missionary meetings, and prayer groups. Let us all appreciate the great privilege of being one of this vast army of intercessors expecting the blessing from Him Who has promised to answer when they call.

The latest word from Egypt states that Miss Rena Hogg is recovering from an attack of typhoid fever and will soon be out of the Assiut Hospital where she went for treatment. Miss Helen J. Martin was ordered home for health reasons and is expecting to arrive in America the latter part of March. Our missionaries in India are all out on district work, reporting better receptions in the different villages than ever before.

Plans for the enlargement of the Girls' Boarding School at Khartum North have just reached us. It has been decided to buy the land owned by the Board of Foreign Missions in that city and used for a Boys' School, in order that the necessary enlargement might be effected. The more missionaries we have the more room we must have to house them. The more pupils we have the more dormitories needed. That school is the only Boarding School in the entire Sudan, and all other denominations are looking to us to train teachers for their schools. It is also considered necessary to buy another small piece of land upon which to build a residence for our Bible women where they can be under the protection of the missionaries. All of the foregoing that was included in the survey will be paid out of New World money. Everything else will have to be met out of Foreign General.

The annual report of the women of India has been received in very good condition.

Dr. and Mrs. Giffen from the Sudan, and Dr. and Mrs. McConnelee from India are expected home this Spring.

Seventeen foreign missionaries have received invitations to attend our Convention at Fort Morgan. It is hoped that all may accept. Plans for the programme are about completed and all human indications point to a wonderfully interesting Convention. Pray that it may be the best Spiritually that we have ever had.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

For sometime past, the matter of entire hospital control has been under consideration by the Women's Board. Of the three "institutions of healing" in the Freedmen's Missions, the women have had supervision of two—Jubilee Hospital, Henderson, N. C., and Robinson Memorial Hospital, Miller's Ferry, Alabama.

Recently a conference between the Freedmen's and Women's Boards was held to consider some property adjustments and exchanges, the Women's General Missionary Society having some buildings on land owned by the Freedmen's Board and vice versa. At this conference it was decided to exchange the school building at Athens and the parsonage at Miller's Ferry, both of which are on land owned by the Freedmen's Board, for Knoxville Hospital and its equipment and the Carey Cottage at Prairie, which was erected by the men on our farm. In this exchange the Women's Board is to pay the difference in relative value of the properties exchanged, amounting to $1450, and it is to go into effect April 15, the beginning of the fiscal year 1921-22. By this transfer, we assume control of Knoxville Hospital and will be responsible for its maintenance and upkeep.

The Hospital work is very interesting and it is doing much for the relief of the sick among the colored people. To appreciate its usefulness, we must consider that there are few, if any, white hospitals in the South that will admit a colored patient. The case may be imperative, but the doors of the Southern hospital remain closed.

The following from a letter of Mrs. O. H. Wilson, Superintendent of the Robinson Memorial at Miller's Ferry is a concrete example of work done: "A family from the community was sent to me for 'first aid' after it was poisoned by eating arsenic. A quantity of this was used by mistake for flour. After it made the father and children sick, the mother threw the dough to the pigs. It killed them, together with two dogs and eighteen chickens. When they died, the family realized it had been poisoned and Judge Henderson sent them to the Hospital. By this time it was eight hours after they had been poisoned. Everything possible was done until the doctor could reach them (24 hours after the poisoning). Two of the children died, but we were able to save nine lives and I am glad to say they are now at home and they are making a good recovery."

If we had done nothing more this year, than save nine lives, is not the work eminently worth while?

The increased expense we assume, in taking over the third hospital will be material, but the women have been so faithful in responding to every worthy call, we know they will not fail when the call is to aid the sick and suffering.

Societies which desire some special line of work will be contributing to a worthy cause if they will send sheets 70x90 inches, pillow slips 20x30 inches, table linens, napkins, dresser scarfs and anything in the line of household supplies to any of the three hospitals.

Heretofore, by articles of agreement between the two boards, adopted in 1905, the board erecting the building was responsible for its entire equipment and upkeep. As there have been some important changes since that time, the women having erected buildings at Prairie, Camden and Athens, in which the Freedmen's Board conducts its literary and musical work, it was recommended and voted, "When either board shall erect on its own land a building which the other board shall occupy in whole or in part, the board erecting the building shall complete it in all respects, excepting such things as are classed furnishings or equipment. Such furnishings or equipment of the part that the other board shall occupy shall be provided by the board operating the department. The board erecting the building shall be responsible for the upkeep of the building and the board providing the equipment shall be responsible for its maintenance or replacement, whether said replacement is rendered necessary by use or fire. Board erecting building

shall be responsible for its insurance and each board shall be responsible for the insurance of its equipment.''

Good reports were received from Prairie, Canton Bend, Townsville, Athens, Bluestone, Chase City. Schools are in a flourishing condition. The decrease in the price of cotton has made it hard for the poor people to live and clothing would be out of the question, if it were not for the timely arrival of boxes and barrels from the good friends of the North. Bluestone is specially needy at this time and any second-hand clothing sent will be much appreciated.

The new school building at Camden is progressing and will be ready for the roof in a short time. The prices on some things are falling and we hope it will not cost as much as we feared it might. The weather has been all that could be desired and if it continues fine, the work can be pushed more rapidly.

From all the stations the request comes that we pray for them. There are problems, difficulties and discouragements in this field as there are in the other mission fields and the knowledge that we are praying for this work and the workers helps them to be faithful to the work we have given them.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 5 Trenton Ave., Wilkinsburg, Pa.

Matthew 9:29. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.

We have been much in prayer in behalf of our Warm Springs Mission since the resignation of our faithful missionary, Rev. H. T. Jackson, our prayer has been answered and Rev. R. H. Barr has accepted the appointment and has been on the field since about the middle of February.

Will you not unite with us in thanksgiving to God Who has answered our prayer and pray daily for our missionaries to the Indians that they may be so filled with the Holy Spirit that through them many may be brought to a saving knowledge of our Lord Jesus Christ?

The reports from our missionaries have been more encouraging; larger average attendance, departing from old time customs and greater interest manifested in our Sabbath services.

The Indians at Tama are asking why they cannot have a church building like other people? Why?

Will you as a member of your missionary society find out what your society is doing for this needy people?

We, the members of the Women's General Missionary Society, are responsible for the entire work among the Indians. A door of opportunity open wide. Are we measuring up to the responsibility?

An extract from a letter of the S. M. of Oregon Presbytery:

''Last Spring it was my privilege to spend a few days at Simnasho and I wish to express my great admiration of the work being done there by Rev. and Mrs. Matthews. They love their Indians and the Indians love them.

The Warmsprings, the tribe with which they work is perhaps the most backward of all the Indians of the Northwest, so that progress is necessarily slow and less observable to those who do not look closely but nevertheless real and deep when you inspect at close range. They will surely enjoy a reaping time later.''

Our new missionary, Rev. R. H. Barr, at Warm Springs, writes: Mr. Beechkin called upon us this afternoon. What a fine Christian old man he is. He has been blind for sixty-two years and yet he sees better than millions who have good eyes. It seems too bad that no one of the Indians has been trained to preach to their own people.

Another—Why?

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

We regret exceedingly that Miss Roe Williams has been obliged, for health reasons, to give up her work in Los Angeles Presbyterial. Miss Williams writes, "I regret so much to have to resign for it is indeed missionary work, and I was so supremely happy in His leading. The Lord knows I just long to do His will, and as He led me in such a wonderful way, so He will continue to lead in just as definite a way."

Will you not pray definitely for Miss William's recovery?

Miss Lulu Henderson, of the Greenwood Mission, Zanesville, Ohio, reports evangelistic services were conducted by Dr. H. A. Kelsey, of New Concord, Ohio, February 13-20. Of 70 cards signed, 22 favored the Mission.

This mission expects to organize with at least 40 charter members. Miss Henderson writes: "If a pastor is not secured soon, it will be hard to carry on the work. I go forward with gratitude for the Master's leading and support in the past, but I never felt the need of Divine guidance and support so much as now."

Reports were received from Miss Laura Sawhill, 4th Church, Spokane, Washington; Miss Theresa Lippert, Oakland, California; Miss Ruth Findley, Denver, Colo.; Miss Margaret Heazlett, 12th Church, N. S., Pittsburgh, Pa., and Miss Nellie Heiber, of the Brushton Italian Mission, Pittsburgh, Pa. Each worker has her own discouragements. Pray that each may be divinely guided.

We wish to report a bequest of two hundred dollars from the estate of the late Mrs. Maggie McGowan White, of Wilkinsburg, Pa., for the work at Frenchburg, Ky.

FRENCHBURG NEWS.

The school continues large, although some of the boys have had to drop out on account of work on the farms. One of our greatest hindrances to the development of the advanced grades in school is the need, real or fancied, for the young people to help at home.

We are planning a series of evangelistic services. Failing to secure help, Mr. Giffen is undertaking to conduct them himself. This week a series of student prayer groups meets on alternate nights and next week we expect to have a number of Bible Reading and Praise Services, followed by ten nights of preaching. It will be rather strenuous for Mr. Giffin to prepare a sermon each day, and to keep up his other work, too, but he gives his efforts gladly for the sake of the Kingdom.

An appeal was made recently for aid for the starving Chinese. Both the children in school and the congregation responded nobly and the offering amounted to $101.00.

Under the enthusiastic leadership of Miss S. Bessie Lucas the Young People's Christian Union is doing excellent work. The Sabbath evening meetings are well attended and the programs are varied and full of interest. Recently two very profitable programs were given, one by the girls and one by the boys. It is hard to tell which was the better, though each declared the other was superior.

FROM A PERSONAL LETTER.

Like you we had a very sudden drop in temperature. Yesterday it was clear and frosty and a little snow fell. It was just like a scene in a story book, looking across the campus. The hills were white and the trees stood out, some bare and some snow-laden. In the valleys there was a mist, and the sky was gray. The creek broke through the snow in an irregular line and on the far side of it lay the village, prettier than I had ever seen it. Then up across the campus came a boy returning from his monthly visit home, carrying his suitcase on a stick over his shoulder. He came plodding steadily on over the campus, after having walked twelve miles through the snow to get back to school. I thought there is good in him when he would make all that effort to come. I am so glad the school is here for those who want to get an education."

STATISTICAL REPORT.

MRS. D. J. BROWN, Statistical Secretary, 15 North Fremont Ave., Bellevue, Pa.

The year 1921 begins with much thankfulness.

The wonderful Thank-Offering has brought great gratitude to everyone, and the New World Movement meeting with success, is most encouraging.

And not only for money are we thankful. For years it has seemed an impossible task to get the Italian women interested in the Women's work of our church.

Since the beginning of 1921, three women's societies have been reported organized, in Italian Missions: One in Parnassus in Kiskiminetas presbytery; one in the First Italian Mission, Pittsburgh, in Monongahela presbytery, and one in the Italian Mission, Los Angeles, Los Angeles presbytery. The first and last mentioned were all that kept their respective presbyteries from the Honor Roll, now Kiskiminetas and Los Angeles each have this much coveted place.

So far, we have been able to report just one women's organization in an Indian Station.

Pray that the Indian women may soon have their minds awakened that they may be able to engage in this great work.

And now, a word to presbyterial recording or statistical secretaries.

By the time this issue of the Magazine reaches you, you will have made up your annual Statistical Report. You should have reported your new presbyterial officers. We wish all presbyteries could hold their annual meetings in time for this.

But if your meeting is not over, just as soon as it is held send the list of presbyterial officers to the Statistical Secretary. It may be possible the reports have not at that time gone to the printer and in that case necessary changes can be made. If it has gone to the printer we will make the corrections in our office records.

This is the only means of Secretaries of Departments getting in touch with presbyteries and it is most important that we have the names and addresses of the newly elected officers.

Do not hold your report later than the fifteenth of April for your annual meeting. Send it so that it reaches the Statistical Secretary by that time and send the presbyterial officers later if necessary.

We hope that like the 1920 Thank-Offering this will be the best Statistical Report.

STUDY FOR THE MONTH.

MAY.

Foreign Missions:

"THE BIBLE AND MISSIONS."

The whole scope of human progress is suspended on the ever growing influence of the Bible.—William H. Seward.

Chapter 5—The Influence of the Book.
By Mrs. J. P. White, Cedarville, Ohio.

Scripture—Isa. 53.

Roll Call—Favorite Promise from the Bible.

Topics for Study—

1. The Bible's Influence in Christian Nations.
2. The Bible's Influence in Non-Christian Nations.
3. Civilization Without the Book.
4. The Bible—the Universal Book.

Home Missions:

"THE CHURCH AND THE COMMUNITY."

Chapter 5—Complex Community Situations.
By Mrs. Thomas C. Atchison, Lawrence, Mass.

Bible Lesson—1 Corinthians 3:9-14.

Topics for Study—

1. Changing Conditions—Some Ways of Meeting Them.
2. City and Rural Problems.
3. Community Programs of Religious Education.

Prayer: "Keep before us the vision of a redeemed society in which Christ shall reveal himself in the devoted lives of his followers."

LIFE DIRECTORS.

$300.00 Each.

ACTIVE ROLL.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. A "D. S. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
12. Mrs. J. A. Miller, Indiana, Pa. By her husband.
13. Mrs. Percy Craig, New Castle, Pa.
14. Mrs. Fred Sebring, Sebring, Ohio. By her husband.
15. Mrs. W. D. Morrow, Pittsburgh, Pa. By a friend.
16. Mrs. J. D. Sands, Pittsburgh, Pa.
17. Mrs. W. P. McGarey, Sterling, Kans. By friends.
18. Ruth Miller Lowman. By her mother, Mrs. T. T. Lowman.
19. Mrs. J. C. Hare, of the Homewood U. P. Church, Pittsburgh, Pa. By a friend.
20. Miss Anna Wilson, of Pittsburgh, Pa.
21. Mrs. J. A. Duff, Aspinwall, Pa. By the Aspinwall Congregation, in memory of Rev. J. A. Duff.
22. Mrs. J. G. McCrory, New York. By her husband.

MEMORIAL ROLL.

$300.00 Each.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife.
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary. By their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingham Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.
9. Mrs. Catharine A. Wiggins. By her son, Mr. D. L. Wiggins.
10. Miss Anna McCourt, Pittsburgh, Pa. By her sister, Mrs. Samuel Boal.
11. Mr. J. W. Duff. By his wife.
12. Mrs. Margaret McClenaghan. By Mr. J. G. McCrory, New York.
13. Mrs. William Agnew Morrison. By her son and daughter, J. Homer Morrison and Mrs. Gertrude Krill, Struthers, Ohio.
14. Mrs. E. J. McPherson, the first President of the Women's Board.
15. Dr. John MacDonald Russell. By his sister, Mrs. T. T. Lowman.
16. James T. and Mary Belle Ross. By Miss Jane D. Ross.
17. Thomas McConnell Simpson. By his wife, Minnie G. Simpson.

Treasurer's Report for the Months of December, 1920, and January, 1921.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Ch. Ex. and Parsonat	Ministerial Relief	Young Women's Special	New World Movement	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Temperance	Isaiah 41:6	Miscellenous	TOTAL
Albany		25.00														2.00		27.00
Allegheny	215.00	452.00	192.00	37.00	143.00		92.00	84.00	6.00	50.00					17.00	16.00	500.00	1804.00
Argyle	81.00	300.00		1.00	11.00		1.00		10.00	1.00					1.00		1.00	407.00
Arkansas Valley	12.00	132.00	8.00	5.00	3.00	5.00		6.00	18.00	120.00						9.45		318.45
Big Spring	147.00		74.00	7.00	20.00	6.00	6.00	1.00		5.00		1.00			1.00	2.90		270.90
Boston	20.00		20.00	8.00	15.00													63.00
Brookville		10.00														1.00		11.00
Butler	142.00	168.00	77.00	49.00	43.00	4.00	67.00	69.00	82.00	150.00		5.00			10.00	2.00		868.00
Caledonia	45.00	224.00	50.00	13.00	25.00		5.00	5.00	50.00			5.00	5.00	5.00	5.00	5.00		442.00
Cedar Rapids	5.00	143.00	34.00	16.00	19.00		14.00			147.00	8.00							386.00
Chartiers	80.50	445.00	258.50	12.00	45.00	3.00	9.00	14.00	45.00	163.00	1.00				11.00	12.00		1099.00
Chicago	81.00		56.00	17.00	40.00	83.00	5.00	14.00	29.00							3.00		328.00
Cleveland	130.00	225.00	71.00	50.00	46.00		40.00	36.00	73.00	50.00		10.00			1.00	8.00		740.00
College Springs		300.00																300.00
Colorado	100.00	50.00		25.00	25.00													200.00
Concordia	30.00	31.00	24.00	4.00	4.00	21.00	1.00	1.00				4.00	4.00	3.00				127.00
Delaware	14.00	108.00	18.00	10.00	26.00		3.00	3.00	10.00		3.30				3.00			198.30
Des Moines	54.00	400.00	54.00	37.00	33.00	12.00	9.00	9.00	15.00	55.00								678.00
Detroit	120.00			10.00	20.00			5.00	10.00							6.10		171.10
Frankfort	3.00	160.00		12.00	12.00													187.00
Garnett	5.00	34.00	5.00	3.00	2.00		2.00	3.00										54.00
Hudson	65.00		20.00		10.00				10.00									105.00
Idaho	5.00	2.00	5.00	3.00	3.00		1.00	1.00			1.00							21.00
Illinois Central	5.00	79.00	5.00	5.00	12.00	5.00	2.00	1.00							1.00	1.00		116.00
Indiana	9.00	185.00	20.00		28.00										1.00			243.00
Indiana Northern	10.00	4.83	10.00		10.00													34.83
Kansas City	61.00	71.00	31.00	6.00	58.00		26.00	1.00				5.00	5.00		1.00	16.00		281.00
Keokuk	10.00	113.00	12.00	15.00					7.00		10.00					3.00		170.00
LeClaire	25.00		20.00								1.00					6.00		52.00
Los Angeles	119.00		53.00	24.00	57.00		14.00	2.00		50.00					8.00	10.00	100.00	437.00
Mansfield	93.00	55.00	20.00	5.00	22.00					275.00								470.00
Mercer		175.00	15.00		15.00		15.00	5.00				16.00						241.00
Monmouth	18.00	228.00	96.50	8.00	5.00					172.00					3.00	2.00		532.50
Monongahela	220.50	2099.00	370.00	50.00	290.00		35.00	50.00	120.00	185.00	25.00					59.00		3503.50
Muskingum	99.00	445.00	28.00	28.00	32.00		3.00	4.00	39.00		3.10			1.00	2.00	22.00		706.10
Ohio First	35.00	150.00	66.00	17.00	38.00	17.00	12.00	9.00	32.00	150.00					3.00			529.00
Oklahoma	23.00		21.00	14.00	22.00	8.00		9.00				1.00						98.00
Omaha	15.00		37.00	11.00	20.00		10.00	10.00		150.00					1.00			254.00
Pawnee	32.00	362.00	36.00	17.00	20.00		8.00	8.00	8.00		1.00				8.00	37.00		537.00
Philadelphia	117.00	133.00	15.00	38.00	33.00	15.00	30.00	35.00	25.00						8.00	5.00		454.00
Puget Sound	35.00	60.00	41.00	20.00	15.00		2.00	2.00							1.00	2.00		178.00
Rock Island	2.50																	2.50
San Francisco	10.00	126.00	10.00	7.00	6.00		2.00	8.00			3.60					1.00		173.60
Sidney	91.00		33.00	1.00	7.00		3.00	2.00	8.00	164.00	2.70				1.00	1.00		313.70

Spokane	8.00	35.00	7.00	4.00	5.00		2.00	3.00							2.00	1.00		67.00
Steubenville		455.50																455.50
Texas		33.75														2.00		35.75
Uncompahgre	3.00		2.00	2.00	2.00													9.00
Westmoreland	1392.00	261.00	91.00	2.00	14.00		79.00	13.00	40.00		2.00					7.00	1.00	1902.00
Wheeling	169.00	334.00	145.00	5.00	66.00	3.00					2.00				2.00	5.00		731.00
Wisconsin	30.00	160.00									10.35					10.00		210.35
Xenia	11.50	78.00	10.00	19.00	19.00		7.00		22.00			10.00			3.00	12.00		191.50
Annuities																	2266.61	2266.61
Returned on Investment																	415.04	415.04
Payments on Loans							1305.34											1305.34
Magazine Loan																	500.00	500.00
Beatty Family		150.00																150.00
M. A. Bell		24.00																24.00
Helen T. Brown		120.00																120.00
Frenchburg School			924.92															924.92
Industrial Dept.					275.00													275.00
Interest	426.70										1096.84						2834.68	4358.22
Refund	1349.14			150.00														1499.14
1st Denver Cong.			50.00															50.00
Unknown Friend								500.00										500.00
Sarah A. Park Legacy																	505.00	505.00
McFarland Family		100.00																100.00
North Bend Cong.		150.00																150.00
Rochester, N. Y., Cong.		100.00																100.00
1st Toledo Cong.										133.34								133.34
New World Mov. Com.										38398.66								38398.66
Inds., B. C., & Societies	537.80	20.00	51.00	15.43	11.25													635.48
TOTALS	$6311.64	$9516.08	$3186.92	$ 782.43	$1627.25	$ 182.00	$1810.34	$ 913.00	$659.00	$40419.00	$1170.89	$ 57.00	$ 14.00	$ 9.00	$ 94.00	$269.45	$7123.33	$74145.33

MRS. J. B. HILL, Treasurer, 1531 Denniston Ave., Squirrel Hill Sta., Pittsburgh, Pa.

TO THE DELEGATE

Do not come to the Convention empty handed. If you—we mean each delegate—will bring at least **5 New Subscriptions** to the Fort Morgan Convention there will be no failure in the plan to awaken new interest in the Magazine.

We should have a great jubilee in receiving new subscriptions at Fort Morgan, Colorado.

Do not be afraid of "Showers." "Presbyterial Showers" of subscriptions are needed.

Bring NEW SUBSCRIPTIONS to the Convention ! !

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, Appointed 1881, Gurdaspur
Miss Helen D. Anderson, Appointed 1919 ..Rawalpindi
Miss Margaret Anderson, Appointed 1918 ..Gurdaspur
Miss Helen Artman, Appointed 1920 .....Sialkot City
Miss Kathryn Beattie, Appointed 1920 ....Sialkot City
Miss Minnie E. Beatty, Appointed 1912 ....Rawalpindi
Miss Roma Beatty, Appointed 1909 .....Pasrur
Miss Hazel Bennett, Appointed 1909 .....Gujranwala
Miss Mary Lois Boyd, Appointed 1918 .....Sargodha
Miss Olive I. Brown, Appointed 1920 .....Sialkot City
Miss Edna Broyles, Appointed 1919 .....Pasrur
Miss Lois Buchanan, Appointed 1910 .....Sangla Hill
Miss Alice G. Burnham, Appointed 1915 .....Zafarwal
Miss Elizabeth M. Caldwell, Appointed 1918, Gurdaspur
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Henrietta Cowden, Appointed 1905 ..Sialkot City
Miss Laurella Dickson, Appointed 1897 .....Gurdaspur
Miss Nancy Hadley, Appointed 1904 .....Zafarwal
Miss Marietta Hamilton, Appointed 1916 ..Sangla Hill
Miss Gertrude Horst, Appointed 1919 .....Sangla Hill
Miss Florence M. Jones, Appointed 1920 .....Jhelum
Miss Harriett H. Jongewaard, Appointed 1915, ... Sialkot City
Dr. Wilhelmina Jongewaard, Appointed 1919 ..... Sialkot City
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Mary A. Lawrence, Appointed 1893 ...Rawalpindi
Miss Mary F. Lincoln, Appointed 1919 ....Sialkot City
Miss Mary E. Logan, Appointed 1891 .....Jhelum
Miss Eleanor W. Maconachie, Appointed 1909 .... Pathankot
Miss E. Josephine Martin, Appointed 1896 ..Pathankot
Miss Fanny C. Martin, Appointed 1895 ...Sialkot City
Miss Jane E. Martin, Appointed 1906 .....Pathankot
Miss Mary R. Martin, Appointed 1890, Khangah Dogran
Miss Henrietta Moore, Appointed 1898 .....Pathankot
Miss Sara A. Moore, Appointed 1917 .....Pathankot
Miss Jean B. Morrison, Appointed 1895 .....Lyallpur
Miss Elizabeth McCahon, Appointed 1875, Sialkot City
Miss Lillian McConnell, Appointed 1902 .....Lyallpur
Miss Louise Scott, Appointed 1916 .....Gujranwala
Dr. J. P. Simpson, Appointed 1902 .....Jhelum
Miss Kate E. Spencer, Appointed 1918 .....Sargodha
Miss Mabel C. Stewart, Appointed 1915 .....Jhelum
Miss Florence Tomaseck, Appointed 1919 ..Gujranwala
Miss Georgia Wengert, Appointed 1919 ....Sangla Hill
Miss Josephine White, Appointed 1884 ..Campbellpur
Dr. Maria White, Appointed 1886 .....Pasrur
Miss Dora Whitely, Appointed 1911 .....Pasrur
Miss Gertrude E. Zink, Appointed 1919 .....Lyallpur

NOW IN THIS COUNTRY.

Miss Margaret Fehlman, Appointed 1913, ...6208 Indiana Ave., Chicago, Ill.
Miss Bessie Fleming, Appointed 1913, ...6549 Emerald Ave., Chicago, Ill.
Miss Ella M. Gordon, Appointed 1893 .....Pattersonville, N. Y.
Miss Flora Jameson, Appointed 1903 .....30 Broadway, N. S., Pittsburgh, Pa.
Miss Olive Laing, Appointed 1912 .....46 Maple Avenue, Ingram, Pa.
Miss Rose A. McCullough, Appointed 1879 ..... Greenwood, Mo.
Miss Ruth A. Warnock, Appointed 1913 .....322 W. 12th St., Benkelman, Nebr.

EGYPT.

Miss Sara M. Adair, Appointed 1918 .....Cairo
Miss Alda B. Atchison, Appointed 1904 .....Cairo
Miss Ella M. Barnes, Appointed 1911 .....Cairo
Miss Margaret Bell, Appointed 1901 .....Zagazig
Miss Clarice Bloomfield, Appointed 1920 .....Cairo
Miss Ida L. Cabeen, Appointed 1909 .....Alexandria
Mrs. Mary K. Coventry, Re-appointed 1918 .....Cairo
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Miss Mabel Dickie, Re-appointed 1919 .....Assiut
Miss Ella B. Downie, Appointed 1913 .....Fayoum
Miss Lucia Dwight, Appointed 1919 .....Cairo
Miss Helen Ferrier, Appointed 1920 .....Beni Suef
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Mrs. T. J. Finney, Appointed 1916 .....Mansoura
Miss Elsie French, Appointed 1909 .....Alexandria
Miss Dora E. Giffen, Appointed 1920 .....Cairo
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss Isabel Hosack, Appointed 1912 .....Cairo
Miss Avis Hoyman, Appointed 1920 .....Cairo
Miss E. Roxie Martin, Appointed 1901 .....Cairo
Miss Helen Jeannette Martin, Appointed 1915 ...Cairo
Miss Dora Mason, Appointed 1918 .....Alexandria
Miss Jeannette McCrory, Appointed 1916 .....Benha
Miss Evelyn McFarland, Appointed 1919 .....Cairo
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Marion Paden, Re-appointed 1920 .....Zagazig
Miss Fay Elsie Ralph, Appointed 1919 .....Cairo
Miss Edna Sherriff, Appointed 1920 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....Alexandria
Miss Elizabeth A. Speer, Appointed 1919 .....Cairo
Miss Anna Y. Thompson, Appointed 1871 .....Cairo
Miss Mary L. Thompson, Appointed 1917 .....Assiut
Miss Laura B. Walker, Appointed 1904 .....Luxor
Miss Ethel L. Weed, Appointed 1919 .....Cairo
Miss Florence L. White, Appointed 1919 .....Cairo
Miss Ida B. Whitesides, Appointed 1913 .....Luxor
Miss Esther W. Wilson, Appointed 1919 .....Cairo
Miss Ruth B. Work, Appointed 1914 .....Assiut

NOW IN THIS COUNTRY.

Miss Mary E. Baird, Appointed 1913 ...Allerton, Iowa
Dr. Carrie Buchanan, Appointed 1893 ...Hebron, Ind.
Miss Davida Finney, Appointed 1914 ..Cochocton, Ohio
Miss Alfaretta Hammond, Appointed 1904 .....904 Publication Bldg., Pittsburgh, Pa.
Miss May Holland, Appointed 1913 .....1825 Center Ave., Pittsburgh, Pa.
Miss Anna McConaughy, Appointed 1903 .....New Concord, Ohio
Miss Margaret A. Smith, Appointed 1872 .....1642 Pine Ave., Long Beach, Calif.

SUDAN.

Miss Mary E. Cole, Appointed 1919 ...Khartum North
Miss Una Cole, Appointed 1918 .....Khartum North
Miss Elsie E. Grove, Appointed 1912 ..Khartum North
Miss Aulora R. McIntyre, Re-appointed 1919 ..... Omdurman
Miss Kathryn MacKenzie, Appointed 1919 .....Khartum North

ABYSSINIA.

Miss Ruth C. Beatty, Appointed 1920 .....

OFFICERS AND LOCAL EXECUTIVE COMMITTEE OF THE 38th ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH, FORT MORGAN, COLO., JUNE 3-7, 1921.

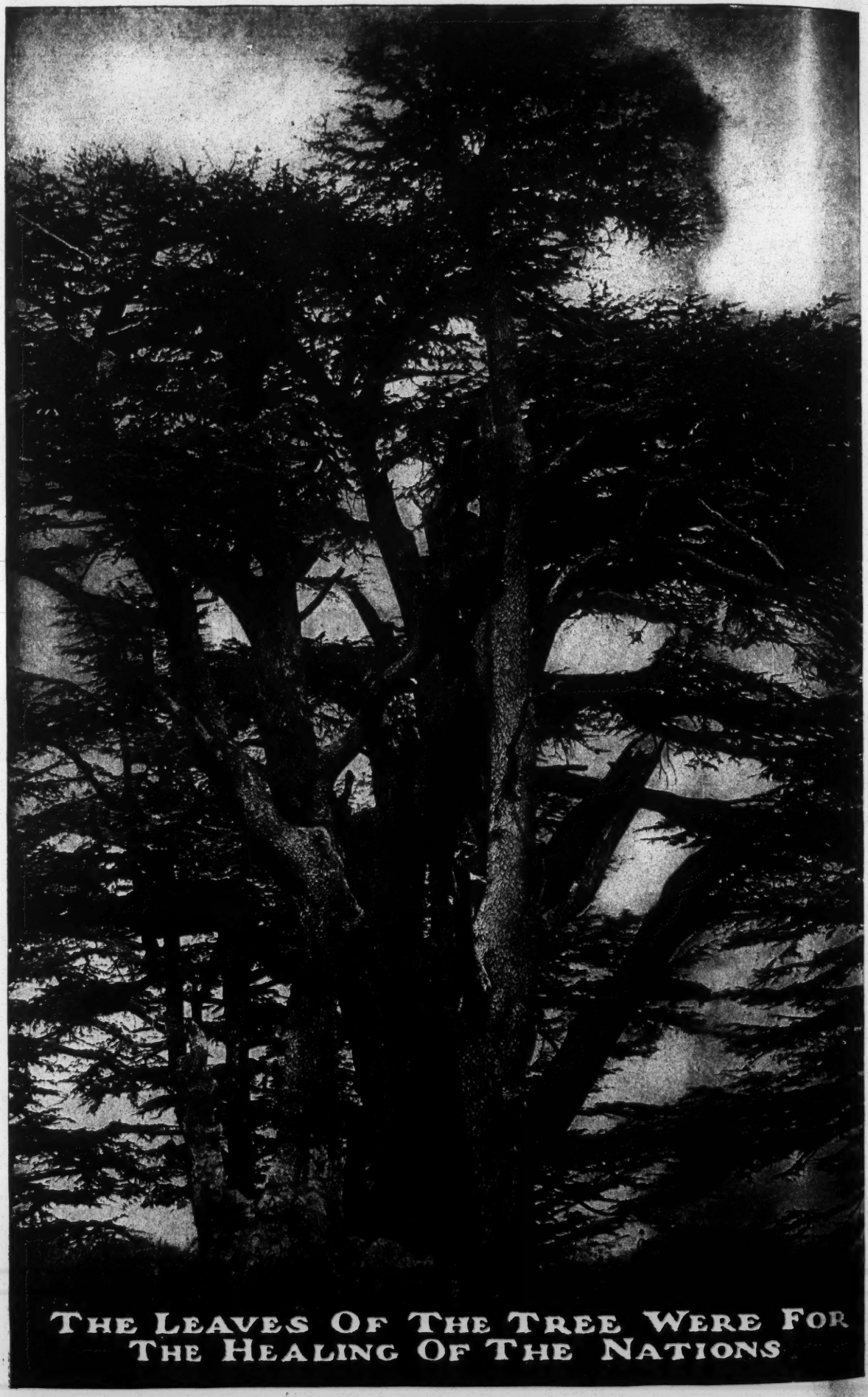
THE LOCAL EXECUTIVE COMMITTEE.

Back row, left to right: Mrs. O. H. McGrew, Mrs. A. O. Kelso, Mrs. J. W. Pollock, Mrs. F. F. Reinert. Second row: Mrs. James E. Work, Mrs. J. W. Ferguson, Mrs. J. C. Law (Chairman), Mrs. C. M. Work. Front row: Mrs. Clarke Austin, Mrs. S. J. Patterson.

MRS. J. A. McDONALD,
President.

MRS. J. A. DAGUE,
First Vice President.

MRS. J. FRENCH KERR,
Second Vice President.



THE LEAVES OF THE TREE WERE FOR THE HEALING OF THE NATIONS

Courtesy of American Bible Society.